Wiſdom in Miniature;

OR,

The Young Gentleman and Lady's

Pleaſing Inſtructor:

BEING A

COLLECTION OF SENTENCES,

Divine, Moral, and Hiſtorical;

SELECTED FROM

The Writings of many ingenious and learned Authors, both antient and modern.

INTENDED

Not only for the Uſe of SCHOOLS, but as a Pocket Companion for Youth of both Sexes.

Train up a Child in the Way he ſhould go, and when he is old he will not depart from it.

By the EDITOR of

The School and Family Teſtament.

THE THIRD EDITION.

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M.DCC.XCI.

WE frequently fall into error and folly, not becauſe the true principles of action are not known, but becauſe, for a time, they are not remembered: he may therefore be juſtly numbered amongſt the benefactors of mankind, who contracts the great rules of life into ſhort ſentences, that may be eaſily impreſſed on the memory, and taught by frequent recollection to recur habitually to the mind.

JOHNSON.

TO

PARENTS, GUARDIANS,

AND TO ALL WHO ARE CONCERNED IN THE EDUCATION OF YOUTH.

THIS little Book, which I have entitled WISDOM IN MINIATURE, 'tis hoped will be found, on peruſal, in ſome meaſure to anſwer its title, as the religious, moral, and divine maxims therein contained, are ſelected from a great number of authors, both antient and modern, who were fam'd, in different ages of the world, for their wiſdom and prudence.

It may be ſaid, that there are ſeveral books of this kind already in print, as *The Rule of Life*, &c. and

therefore there is no occaſion for new publications. Without depreciating in the leaſt ſuch valuable productions, I take the liberty of anſwering, That it was my aim to crowd as many ſelect ſentences as I could into a ſmall compaſs, ſo as to make this book a convenient portable pocket companion, for the u young Gentlemen and Ladies, (there being at preſent none of thi in print that I know of) and the ſame time, was deſirous t der it as cheap as poſſible, tha the price might not be any bar t s general uſefulneſs, nor hinder i from being introduced univerſally into Engliſh ſchools.

Reflections of this nature have been greatly favoured and encouraged

raged by men of the moſt ſolid underſtanding and refined education; they have employed the pens of many eminent men, as greatly tending to improve the morals, and reform the looſe and vicious habits in young and tender minds, and ſet vice and virtue in their proper colours. I am convinced, from experience, that no kind of writing can be better calculated to form the minds of youth, and give them a more juſt conception of things, than what is contained in the following pages; and if carefully peruſed, and treaſured in the heart, may make them wiſer and better for ſuch inſtructions.

To prefix a long preface to a little book would be abſurd; I ſhall therefore only add, that as the following

ſen-

ſentences were collected from many authors, the ſame, or ſimilar ones, may poſſibly occur more than once, which, it is hoped, the candid reader will excuſe.

That this book may not only be found uſeful, but inſtructive and entertaining, is the moſt ſincere wiſh of

Your's, &c.

The EDITOR.

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Wiſdom in Miniature.

Of EDUCATION, GENIUS, PRECEPT, *and* EXAMPLE.

GATHER inſtruction from thy youth up, ſo ſhalt thou find wiſdom till thine old age.

Children obey your parents; honour thy father and mother is the firſt commandment with promiſe.

A wiſe ſon heareth his father's inſtruction, but a ſcorner heareth not rebuke.

The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pluck it out, and the young eagles ſhall eat it.

A wiſe

A wiſe ſon maketh a glad father, but a fooliſh ſon is the heavineſs of his mother.

Whoſo loveth inſtruction, loveth knowledge; but he that hateth reproof is brutiſh.

Knowledge is the treaſure of the mind; diſcretion the key to it: and it illuſtrates all other learning, as the lapidary doth unpoliſhed diamonds.

The whole univerſe is your library: converſation, living ſtudies; and remarks upon them, are your beſt tutors.

An illiterate perſon is the world in darkneſs, and like to *Polyphemus*'s ſtatue with the eye out.

I envy none that know more than myſelf, but pity them that know leſs.

The converſation of wiſe men is the beſt academy of breeding and learning: it was not the ſchool, but the company of *Epicurus*, that made *Metrodorus*, *Harmactius*, and *Polyænus* ſo famous.

To hear the diſcourſe of wiſe men delights us, and their company inſpires us

us with noble and generous contemplations.

Courteous behaviour and prudent communication, are the moſt becoming ornaments to a young man; with which he may beſt be furniſhed by timely education, and the virtuous example of his parents and governors.

Jeer not others upon any occaſion. If they be fooliſh, God hath denied them underſtanding; if they be vicious, you ought to pity them, not revile them: if deformed, God framed their bodies, and will you ſcorn his workmanſhip? Are you wiſer than your Creator? If poor, poverty was deſigned for a motive to charity, not to contempt; you cannot ſee what riches they have within. Eſpecially deſpiſe not your aged parents, if they be come to their ſecond childhood, and be not ſo wiſe as formerly; they are yet your parents, your duty is not diminiſhed.

If you deſire to be wiſer, think not yourſelf wiſe enough. He that in-

ſtructs

ſtructs one that thinks himſelf wiſe enough, hath a fool to his ſcholar: he that thinks himſelf wiſe enough to inſtruct himſelf, hath a fool to his maſter.

It is a moſt noble and commendable deſign of children, deſcended of mean parents, by their induſtry to become the ſons of virtue and excelling parts, which renders them equal (in the opinion of the prudent) to thoſe of honourable deſcent.

Learning is the temperance of youth, the comfort of old age, and the only ſure guide to honour and preferment.

One of eminent learning ſaid, that ſuch as would excel in arts, muſt excel in induſtry.

Quintillian recommends to all parents the timely education of their children, adviſing to train them up in learning, good manners, and virtuous exerciſes, ſince we commonly retain thoſe things in age, which we entertained in youth.

Speuſippus cauſed the pictures of Joy and Gladneſs to be ſet round about his ſchool,

ſchool, to ſignify that the buſineſs of education ought to be rendered as pleaſant as may be.

Thoſe are the beſt inſtructors that teach in their lives, and prove their words by their actions.

Unleſs there be a ſtrict hand over us in the inſtitution of our youth, we are in danger to be loſt for ever. *He that ſpares the rod, hates the child*; and the ſeverity of an early diſcipline, is one of the greateſt obligations that a ſon can have to a tender parent.

Wicked diſpoſitions ſhould be checked betimes; for when they once come to habits, they grow incurable. More people go to the gibbet for want of timely inſtruction, diſcipline and correction, than upon any incurable pravity of nature.

Young years make their account only of the gliſtering ſhew of beauty: but grey hairs reſpect only the perfect ſubſtance of virtue.

The great buſineſs of man is to improve

prove his mind, and govern his manners. *M. Aurel.*

An induſtrious and virtuous education of children is a better inheritance for them, than a great eſtate. To what purpoſe is it, ſaid *Crates*, to heap up great eſtates, and have no concern what manner of heirs you leave them to?

Ageſilaus, being aſked, What he thought moſt proper for boys to learn; anſwered, What they ought to do when they come to be men.

Xenophon commended the *Perſians* for the prudent education of their children, who would not permit them to effeminate their minds with amorous ſtories, and idle romances, being ſufficiently convinced of the danger of adding weight to the bias of corrupt nature.

Ariſtotle ſays, That to become an able man in any profeſſion whatever, three things are neceſſary, which are *nature*, *ſtudy*, and *practice*.

It is obſerved, that education is generally the worſe, in proportion to the wealth

wealth and grandeur of the parents. Many are apt to think, that to dance, fence, ſpeak *French*, and know how to behave among great perſons, comprehends the whole duty of a Gentleman; which opinion is enough to deſtroy all the ſeeds of knowledge, honour, wiſdom, and virtue among us. *Swift.*

The ſciences chiefly to be recommended, are natural and moral philoſophy; for theſe entertain us with the images and beauties both of nature and of virtue; ſhew us what we are, and what we ought to be: to which we may add mechanicks, agriculture, and navigation: moſt other ſtudies are, in a manner, emptineſs and air, diverſions to recreate the mind, but not of weight enough to make them our buſineſs.

The end of learning is to know God, and out of that knowledge to love him, and to imitate him, as we may the neareſt by poſſeſſing our ſouls of true virtue. *Milton.*

Of CUSTOM, NOVELTY, *and* OPINION.

IT was a good reply of *Plato*, to one who murmured at his reproving him for a ſmall matter: *Cuſtom*, ſays he, *is no ſmall matter*. A cuſtom, or habit of life, does frequently alter the natural inclination either to good or evil.

The moſt barren ground, by manuring, may be made to produce good fruits; the fierceſt beaſts, by art, are made tame; ſo are moral virtues acquired by cuſtom. *Plut.*

Vicious habits are ſo great a ſtain to human nature, and ſo odious in themſelves, that every perſon, acted by right reaſon, would avoid them, though he was ſure they would be always concealed both from God and man, and had no future puniſhment entailed upon them. *Cicero.*

Cuſtom is commonly too ſtrong for the moſt reſolute reſolver, though furniſhed

niſhed for the aſſault with all the weapons of philoſophy. "He that endeavours to free himſelf from an ill habit (ſays *Bacon*) muſt not change too much at a time, leſt he ſhould be diſcouraged by difficulty; nor too little, for then he will make but ſlow advances."

Novelty has charms, that our minds can hardly withſtand. The moſt valuable things, if they have for a long while appeared among us, do not make any impreſſion as they are good, but give us diſtaſte as they are old.

If opinion hath cried your name up, let modeſty cry your heart down, leſt you deceive it, or it deceive you; there is no leſs danger in a great name, than in a bad one; and no leſs honour in deſerving of praiſe, than in the enduring it.

Opinion, and the deſire of laſting fame, ſpurs on the ingenious mind, and makes the greateſt difficulties delightful.

Of TEMPERANCE, PRUDENCE, *and* FORTITUDE.

THERE is a time when thou mayeſt ſay nothing, and a time when thou mayeſt ſay ſomething, but there never will be a time when thou ſhould'ſt ſay all things.

To endure preſent evils with patience, and wait for expected good with long-ſuffering, is equally the part of the Chriſtian and the Hero.

Thoſe evils would break a proud man's heart, that would not break an humble Chriſtian's ſleep.

Riſe from table with an appetite, and you will not be like to ſit down without one.

He that covereth a tranſgreſſion procureth love; but he that repeateth a matter, ſeparateth very friends.

'Tis beſt to depend on him, who is abſolutely in independent, *i. e.* God. 1 *Tim.* vi. 17.

Let

Let no condition ſurpriſe you, and then you cannot be afflicted in any: a noble ſpirit muſt not vary with his fortune, there is no condition ſo low, but may have hopes; nor any ſo high, that is out of the reach of fears.

It's the excellency of a great mind to triumph over all misfortunes and infelicities.

If I muſt make choice either of continual proſperity, or continual adverſity, I would chooſe the latter; for in adverſity no good man can want comfort, whereas in proſperity moſt men want diſcretion.

It's virtue that makes the mind invincible, and places us out of the reach of fortune, though not out of the malice of it. When *Zeno* was told that all his goods were drowned, Why then, ſaid he, fortune hath a mind to make me a philoſopher: nothing can be above him that is above fortune; no infelicity can make a wiſe man quit his ground.

Nothing would fortify us more againſt any manner of accidents, than the poſſeſſing our ſouls with this maxim, that *We never can be hurt but by ourſelves.* If our reaſon be what it ought, and our actions according to it, we are invulnerable. *Cha.*

Adverſity overcome, is the higheſt glory; and willingly undergone, the greateſt virtue: ſufferings are but the trial of gallant ſpirits.

It's the part of a wiſe man to foreſee misfortunes, and to prevent them before they come; of a valiant man to order them well when they come.

In your undertakings, if you will be ſucceſsful, let reaſon be the preſident of all your actions; miſcarriages are the effects of folly: fools are unfortunate, becauſe they never conſider; and men make fortune greater than ſhe is, and by their own folly increaſe her power. Foreſight is the right eye of prudence.

He that forecaſts what may happen,

ſhall never be ſurpriſed; 'tis too late to begin to arm when the enemy is in our quarters.

If you will have a conſtant vigorous health, a perpetual ſpring of youth, uſe temperance.

As ſelf-preſervation is the firſt principle of nature, ſo care of ourſelves, and our own intereſt, is the firſt part of wiſdom.

A temperate, innocent uſe of the creature, never caſt any one into a fever, or a ſurfeit. Chaſtity makes no work for a ſurgeon. Sin is the fruitful parent of diſtempers, and ill lives occaſion good phyſicians.

Antiſthenes the philoſopher being demanded by a young man what was beſt to learn; anſwered, To unlearn the evil thou haſt learned. All ſenſual exceſs is naturally attended with a double inconveniency; as it goes beyond the limits of nature, it begets bodily pains and diſeaſes.

Be not too familiar with ſuperiors

for fear of danger, nor with inferiors for 'tis indecent, far leſs with mean people, whom ignorance renders inſolent; inſomuch that being inſenſible of the honour that is done them, they preſume it to be their due.

Good actions once reſolved, like fixed ſtars, ſhould hold one and the ſame ſtation of firmneſs, and ſhould not be ſubject to irregular and retrograde motions.

The temperate man's pleaſures are durable, becauſe they are regular; and all his life is calm and ſerene, becauſe it is innocent.

Epicurus recommends temperance to us if it were for nothing elſe but the very pleaſure of it: 'tis the glory of a man that hath abundance, to live as reaſon, not as appetite directs.

By prudent deportment, pertinent expreſſions, and commendable actions, riches and reputation are acquired: but contrary cauſes have contrary effects.

Ir-

Irregular deſires, and unreaſonable undertakings, muſt expect to meet with diſappointments. There is a proper time for all things, and nothing ſucceeds well, but what is done in ſeaſon. For there is no forcing nature againſt her bias, or inverting the methods of Providence.

It was a good ſaying of *Seneca—So live with men as if God ſaw you; ſo ſpeak to God as if men heard you:* regulate your actions by this golden rule, then ſhall you acquit yourſelf to God and men, and hereby comply with both, either out of fear or ſhame.

It is good to know much and to live well; but if we cannot attain both, it is better to deſire piety than wiſdom, for knowledge makes no man happy, nor doth bleſſedneſs conſiſt in intellectuals. The only brave thing is a religious life.

Remember, that the true pleaſure of temperance, and the many benefits that follow ſobriety, cannot be imagined by

thoſe that live riotous lives, ſo neither can the ſweet influences thereof be enjoyed without ſelf-denial, and ſome trouble to old *Adam*.

Reſolution without foreſight is but a temerarious folly: and the conſequences of things are the firſt point to be taken into conſideration.

Stilpon, the philoſopher, when his city was deſtroyed with his wife and children, and he eſcaped alone from the fire, being aſked, whether he had loſt any thing? replied, All my treaſures are with me, juſtice, virtue, temperance, prudence, and this inviolable principle, not to eſteem any thing as my proper good, that can be raviſhed from me.

Xenophon, when he received the unhappy news of his only ſon's untimely death, anſwered the meſſenger with a ſettled countenance, *I know*, ſaid he, *that I begat him a mortal man*.

The richeſt endowments of the mind are *temperance*, *prudence*, and *fortitude*.

Pru-

Prudence is an univerſal virtue, which enters into the compoſition of all the reſt; and where ſhe is not, *fortitude* loſes its name and nature. *Voiture.*

Ariſtotle is praiſed for naming *fortitude* firſt of the cardinal virtues, as that without which no other virtue can ſteadily be practiſed; but he might, with equal propriety, have placed *prudence* and *juſtice* before it; ſince without prudence fortitude is mad, without juſtice it is miſchievous. Dr. *Johnſon.*

The virtue of *proſperity* is temperance; the virtue of *adverſity* is fortitude; which in morals is the more heroical virtue. Proſperity is the bleſſing of the Old Teſtament, adverſity is the bleſſing of the New, which carrieth the greater benediction, and the clearer revelation of God's favour. Lord *Bacon.*

It is a *Spaniſh* maxim, He who loſeth wealth, loſeth much; he who loſeth a friend, loſeth more; but he that loſeth his ſpirits, loſeth all.

Of Anger, Injuries, *and* Revenge.

IF you are angry with him that reproves your ſin, you ſecretly confeſs your anger to be unjuſt; he that is angry with the juſt reprover, kindles the fire of the juſt Avenger.

Anger may repaſt with you for an hour, but not repoſe with you for a night. The continuance of anger, is hatred; the continuance of hatred becomes malice: that anger is not warrantable that has ſuffered the ſun to ſet on it.

Nothing is more deſpicable, or more miſerable, than the old age of a paſſionate man. When the vigour of youth fails him, and his amuſements pall with frequent repetition, his occaſional rage ſinks, by decay of ſtrength, into peeviſhneſs; that peeviſhneſs, for want of novelty and variety, becomes habitual; the world falls off from around him; and he is left, as *Homer* ex-

expreſſes it, " to devour his own heart" in ſolitude and contempt. *Johnſon.*

The diſcretion of a man deferreth his anger, and it is his glory to paſs by a tranſgreſſion.

He that lets the ſun go down upon his wrath, and goes angry to bed, is like to have the devil for his bed-fellow. *Eph.* iv. 26, 27.

When I have an injury done me, I never ſet the beacon on fire, nor am I troubled: I conſider who did it; if my kinſman, he did it ignorantly; if my friend, he did it againſt his will; if my enemy, it is no more than I expected; I ever put a fair conſtruction upon any thing that happens to me.

He that is naturally revengeful, keeps his wounds open; which otherwiſe would cloſe of themſelves.

Pardon is a glorious kind of revenge; I think myſelf ſufficiently revenged of my enemy if I pardon him. *Cicero* did more commend *Cæſar* for pardoning *Metellus*,

Metellus, than for the great victory obtained againſt his enemies.

Catch not too ſoon at an offence, nor give too eaſy way to anger; the one ſhews a weak judgment, the other a perverſe nature.

Hath any wounded you with injuries? Meet them with patience: haſty words rankle the wound, ſoft language dreſſes it, forgiveneſs cures it, and oblivion takes away the ſcar.

Of all paſſions there is none ſo extravagant and outrageous as that of anger: other paſſions ſolicit and miſlead us, but this runs away with us by force, hurries us as well to our own as to another's ruin: it falls many times upon the wrong perſon, and diſcharges itſelf upon the innocent inſtead of the guilty, and makes the moſt trivial offences to be capital, and puniſheth an inconſiderate word perhaps with fetters, infamy or death: it allows a man neither time nor means for defence, but judges a cauſe without hearing it,

and

and admits of no mediation: it ſpares neither freind nor foe, but tears all to pieces, and caſts human nature into a perpetual ſtate of war.

Have not to do with any man in his paſſion, for men are not like iron, to be wrought upon when they are hot.

Argue not with a man whom you know to be of an obſtinate humour; for when he is once contradicted, his mind is barred up againſt all light and information: arguments, though never ſo well grounded, do but provoke him, and make him even afraid to be convinced of the truth.

He is a mad-man, that, to avoid a preſent and leſs evil, runs blindfold into a greater; and, for the gratifying of a froward humour, makes himſelf a ſlave all the days of his life.

Let all men avoid raſh ſpeaking. They that ſpeak without care, often remember their own words afterwards with ſorrow: thoſe that expect peace

and

and ſafety, are to reſtrain their tongues with a bridle.

It is good in a fever, much better in anger, to have the tongue kept clean and ſmooth.

Anger may glance into the breaſt of a wiſe man, but reſts only in the boſom of fools.

What men want of *reaſon* for their opinions, they uſually ſupply and make up in *rage*.

By taking revenge, a man is but even with his enemy; but, in paſſing it over, he is ſuperior. Ld. *Bacon*.

To be able to bear provocation is an argument of great wiſdom; and to forgive it, of a great mind.

One unquiet perverſe diſpoſition diſtempers the peace and unity of a whole family, or ſociety; as one jarring inſtrument will ſpoil a whole concert.

Diogenes, being aſked, how one ſhould be revenged of his enemy; anſwered, By being a virtuous and honeſt man.

Of

Of Ambition, Avarice, Pride, *and* Prodigality.

He that accuſtoms himſelf to buy ſuperfluities, may e'er long be obliged to ſell his neceſſaries.

Pride is a vice, which pride itſelf inclines every man to find in others, and to overlook in himſelf.

Pride is an abomination in the ſight of God, and the judgment is juſt upon us, when the ſubject of our vanity becomes the occaſion of our ruin.

Pride was not made for man, nor furious anger for any one that is born of a woman.

Zeno ſaid, Nothing was more indecent than pride, and eſpecially in a young man.

Watching for riches conſumeth the fleſh, and the care thereof driveth away ſleep.

Oſtentation of dignity offends more than oſtentation of perſon. To carry it

it high, is to make a man hated, and it is enough to be envied.

Certain young men being reproved by *Zeno* for their prodigality, excuſed themſelves, ſaying, They had plenty enough out of which they did it: — Will you excuſe a cook, ſaith he, that ſhould over-ſalt his meat, becauſe he hath ſtore of ſalt?

A good layer up, makes a good layer out; and a good ſparer, makes a good ſpender. No alchymy to ſaving.

He ſeldom lives frugally who lives by chance. Hope is always liberal, and they that truſt her promiſes, make little ſcruple of revelling to-day, on the profits of to-morrow. *Johnſon.*

As they are to be blamed that are over prodigal, ſo they are to be deſpiſed that are covetous. Riches are treaſures lent to men by God, which are to be uſed as he pleaſes, and are not to be laid out without his leave, nor to be detained when he demandeth them.

An ambitious man is the greateſt enemy

enemy to himself of any in the world besides: for he still torments himself with hopes, desires, and cares, which he might avoid, if he would remit of the height of his thoughts, and live quietly.

Sound not the vain trumpet of self-commendation, and forget not to remember your own imperfections.

The vain-glory of the world is a deceitful sweetness, an unfruitful labour, a perpetual fear, a dangerous bravery, begun without Providence, and finished without repentance.

When men's thoughts are taken up with avarice and ambition, they cannot look upon any thing as great or valuable, which does not bring with it an extraordinary power or interest to the person who is concerned in it.

There is no passion so universal, or steals into the heart more imperceptibly, and covers itself under more disguises, than pride; and yet, at the same time, there is not any single view of human nature, under its present con-

dition, which is not ſufficient to extinguiſh in us all the ſecret ſeeds of pride, and, on the contrary, to ſink the ſoul into the loweſt ſtate of humility.

Avarice and ambition are the two elements that enter into the compoſition of all crimes. Ambition is boundleſs, and avarice inſatiable.

It is no defence of a covetous man, to inſtance his inattention to his own affairs—as if he might not at once be corrupted by avarice and idleneſs.

Avarice is an uniform and tractable vice; other intellectual diſtempers are different in different conſtitutions of mind. That which ſoothes the pride of one, will offend the pride of another; but to the favour of the covetous bring money, and nothing is denied.

Money, like dung, does no good till 'tis ſpread. There is no real uſe of riches, except it be in the diſtribution; the reſt is but conceit.

Oſtentation and pride, upon the account of honours and preferments, is much

much more offenſive, than upon any perſonal qualifications. *Rochef.*

He hath moſt that coveteth leaſt. A wiſe man, ſays Sir *P. Sidney*, wants but little, becauſe he deſires not much.

Hiſtory tells us of illuſtrious villains; but there was never an illuſtrious miſer in nature. *St. Evr.*

A wiſe man will deſire no more than what he may get juſtly, uſe ſoberly, diſtribute chearfully, and live contentedly. Ld. *Bacon.*

If money be not thy ſervant, it will be thy maſter. The covetous man cannot ſo properly be ſaid to poſſeſs wealth, as that may be ſaid to poſſeſs him.

Other vices chooſe to be in the dark; only pride loves always to be ſeen in the light.

Seneca obſerves well, That it is the conſtant fault, and inſeparable ill quality of ambition, never to look behind it.

Let not the grandeur of any man's ſtation render him proud and wilful;

but let him remember, when he is ſurrounded with a croud of ſuppliants, death ſhall level him with the meaneſt of mankind.

A poor ſpirit is poorer than a poor purſe. A very few pounds a year would eaſe a man of the ſcandal of avarice. Dean *Swift*.

'Tis as diſagreeable to a prodigal to keep an account of his expences, as it is for a ſinner to examine his conſcience; the deeper they ſearch, the worſe they find themſelves.

Intereſt ſpeaks all manner of languages, and acts all ſorts of parts: virtues are loſt in intereſt, as rivers in the ſea.

Tantalus, 'tis ſaid, was ready to periſh with thirſt, tho' up to the chin in water. Change but the name, and every rich miſer is the *Tantalus* in the fable. He ſits gaping over his money, and dares no more touch it than he dares commit ſacrilege.

Of LAW, JUSTICE, INJURY, *and* OPPRESSION.

RATHER ſuffer wrong than enter into a law-ſuit: the firſt loſs is generally the leaſt.

As it is a part of juſtice never to do violence, ſo it is a mark of modeſty never to commit offence.

Juſtice is the foundation of an everlaſting fame, and there can be nothing commendable without it.

Juſtice ſeems moſt agreeable to the nature of the Deity, and mercy to that of man. A Being, who has nothing to pardon in himſelf, may reward every man according to his works; but he, whoſe very beſt actions muſt be ſeen with grains of allowance, cannot be too mild, moderate, and forgiving: for this reaſon, among all the monſtrous characters in human nature, there is none ſo odious, nor indeed ſo exquiſitely ridiculous, as that of a rigid ſevere temper in a worthleſs man.

Nature bids me love myſelf, and hate all that hurt me; reaſon bids me love my friend, and hate thoſe that envy me: religion bids me love all, and hate none; and overcome evil with good.

There is no man ſo contemptible but in diſtreſs requires pity. It is inhuman to be altogether inſenſible of another's miſery.

Archidamus being aſked, who was the maſter of *Sparta?* The laws, ſaid he; and next them the magiſtrates.

Solon being aſked, Why amongſt his laws, there was not one againſt *perſonal affronts?* anſwered, He could not believe the world ſo fantaſtical as to regard them.

Juſtice, without mercy, is extreme injury; and it is as great tyranny, not to mitigate laws, as iniquity to break them. The extremity of right, is extremity of wrong.

Of ENVY *and* DETRACTION.

ENVY is fixed only on merit; and, like a ſore eye, is offended with every thing that is bright.

The great law of mutual benevolence is, perhaps, oftener violated by envy than by intereſt. Intereſt can diffuſe itſelf but to a narrow compaſs. Intereſt requires ſome qualities not univerſally beſtowed. Intereſt is ſeldom purſued but at ſome hazard; but to ſpread ſuſpicion,—to invent calumnies,—to propagate ſcandal, requires neither talents, nor labour, nor courage *Johnſon.*

Other paſſions have objects to flatter them, and ſeemingly to content and ſatisfy them for a while: there is power in ambition, and pleaſure in luxury, and pelf in covetouſneſs; but envy can give nothing but vexation. *Montaigne.*

Take heed you harbour not that vice called *Envy*, leſt another's happineſs be your torment, and God's bleſſing be-

come your curſe: virtue, corrupted with vain-glory, turns pride; pride, poiſoned with malice, becomes envy. Join therefore humility with your virtue, and pride ſhall have no footing, nor envy find an entrance.

The envious are always malicious, and never to be truſted without danger: there are ſome that enjoy riches and honour by the induſtry of others, whom they hate in requital; and thoſe that pulled them out of obſcurity, they will keep obſcure and out of credit, leſt they ſhould be forced to acknowledge their obligations.

If we well knew how little others enjoy, it would reſcue the world from one ſin, there would be no ſuch thing as envy upon earth. Dr. *Young*.

Be not cenſorious, for thou knoweſt not whom thou judgeſt: it is a more dexterous error to ſpeak well of an evil man, than ill of a good man.

Never employ yourſelf to diſcern the faults of others, but be careful to mend and prevent your own.

If a jewel be right, no matter who ſays it is a counterfeit: if my conſcience tells me that I am innocent, what do I care who tells the world that I am guilty?

Never ſpeak ill of any man; if of a good man, it is impiety; if of a bad man, give him your prayers.

Let your diſcourſe of others be fair; ſpeak ill of nobody. To do it in his abſence, is the property of a coward, that ſtabs a man behind his back; if to his face, you add an affront to the ſcandal; he that praiſes, beſtows a favour, but he that detracts, commits a robbery, in taking from another what is juſtly his: every man thinks he deſerves better than indeed he doth; therefore you cannot oblige mankind more, than to ſpeak well: man is the greateſt humoriſt and flatterer of himſelf in the world.

Deride not any man's deformities, but bleſs God that they are not your's. Men ſhall anſwer at God's bar for their vicious

vicious habits, but not for their natural imperfections.

A good word is an eaſy obligation; but not to ſpeak ill requires only our ſilence, which coſts us nothing.

There is an odious ſpirit in many perſons, who are better pleaſed to detect a fault than commend a virtue.

The worthieſt people are moſt injured by ſlanderers; as we uſually find that to be the beſt fruit, which the birds have been pecking at.

Nothing is truly infamous, but what is wicked: and therefore ſhame can never diſturb an innocent and virtuous mind.

To detract from other men, and turn their diſadvantages to our own profit, is more contrary to nature, than death, poverty, or grief, or any thing which can affect our bodies or circumſtances.

Of Hope, Fear, Anxiety, *and* Distrust.

WHEN thou haſt no obſervers; be afraid of thyſelf; that which you are afraid to do before men, be afraid to think of before God.

In your worſt eſtate hope, in the beſt fear; but in all be circumſpect: man is a watch, which muſt be looked to, and wound up every day.

Diſcontent is the greateſt weakneſs of a generous ſoul; for many times it is ſo intent upon its unhappineſs, that it forgets its remedies.

Hope will be your beſt antidote againſt all misfortune; and God's omnipotency an excellent means to fix your ſoul.

A good conſcience ſeats the mind on a rich throne of laſting quiet, but horror waits upon a guilty ſoul.

Be rather confidently bold, than fooliſhly timorous: he that in every thing

thing fears to do well, will at length do ill in all.

More periſh through too much confidence, than by too much fear: where one deſpairs, there are thouſands that preſume.

He that grieves for the loſs of caſual comforts, ſhall never want occaſion of ſorrow.

There is no greater inſtance of a weak and puſillanimous temper, than for a man to paſs his whole life in oppoſition to his own ſentiments, and not dare to be what he thinks he ought to be.

Fear is implanted in us as a preſervative from evil; but its duty, like that of other paſſions, is not to overbear reaſon, but to aſſiſt it; nor ſhould it be ſuffered to tyrannize in the imagination, to raiſe phantoms of horror, or beſet life with ſupernumerary diſtreſſes.

Fear not that which cannot be avoided. 'Tis extreme folly to make yourſelf miſerable before your time;

or to fear that which it may be will never come; or if it does, may possibly be converted into your felicity. For often it falls out, that that which we most feared, when it comes, brings much happiness with it.

All fear is in itself painful; and when it conduces not to safety, is painful without use.

A wise man, says *Seneca*, is provided for occurrences of any kind; the good he manages, the bad he vanquishes: in prosperity he betrays no presumption, in adversity he feels no despondency.

A man cannot truly be happy here, without a well-grounded hope of being happy hereafter.

Hopes and cares, anger and fears, divide our life: would you be free from these anxieties? think every day will be your last, and then the succeeding hours will be the more welcome, because unexpected.

If some are refined, like gold, in the furnace of affliction, there are many more,

more, that, like chaff, are consumed in it. Sorrow, when it is excessive, takes away fervour from piety, vigour from action, health from the body, light from reason, and repose from the conscience.

The expectation of future happiness is the best relief of anxious thoughts, the most perfect cure of melancholy, the guide of life, and the comfort of death.

It is impossible to see the long scrolls in which every contract is included, with all their appendages of seals and attestation, without wondering at the depravity of those beings who must be restrained from violation of promise by such formal and public evidences, and precluded from equivocation and subterfuge by such punctilious minuteness. Among all the satires to which folly and wickedness have given occasion, none is equally severe with a bond, or a settlement. *Johnson.*

Of

Of the GOVERNMENT *of the* PASSIONS.

A Wiſe man is a great monarch, he hath an empire within himſelf; reaſon commands in chief, and poſſeſſes the throne and ſceptre. All his paſſions, like obedient ſubjects, do obey; though the territories ſeem but ſmall and narrow, yet the command and royalty is great, and reaches further than he that wears the moon for his creſt, or the other that wears the ſun for his helmet.

Paſſion and reaſon are a kind of civil war within us, and as the one or the other hath dominion, we are either good or bad.

If you can but tune your paſſions, and reduce them to harmony by reaſon, you will render yourſelf as pleaſant and eaſy, as the birds and beaſts were in *Orpheus*'s theatre, when they liſtened to his harp.

I fear

I fear unruly paſſions more than the arrows of an enemy, and the ſlavery of them more than the fetters of a conqueror.

Some perſons are above our anger; others below it; to contend with our ſuperiors is indiſcretion, and with our inferiors an indignity.

Paſſions are a great deal older than our reaſon; they came into the world with us, but our reaſon follows a long time after.

If you be naturally diſpoſed to anger, frequent the company of the patient; by this means, without any labour, you will attain a fit temper; for converſation is of great moment: manners, humours, nay, opinions are thereby inſenſibly communicated.

He who commands himſelf, commands the world too; and the more authority you have over others, the more command you muſt have over yourſelf.

'Tis

'Tis more prudence to pass by trivial offences, than to quarrel for them; by the last you are even with your adversary, but by the first above him.

Passion is a sort of fever in the mind, which always leaves us weaker than it found us.

As the entire conquest of our passions appears so difficult a work to some, I would advise those who despair of it, to attempt a less difficult task, and only do their endeavours to regulate them.

Accustom not yourself to speaking overmuch, and before you speak consider: let not your tongue run before reason and judgment bid it go: if the heart doth not premeditate, the tongue must necessarily precipitate.

A mediocrity of fortune, with a gentleness of mind, will preserve us from fear or envy: which is a desirable condition, for no man wants power to do mischief.

Conquer your passions; 'twill be more glorious for you to triumph over your

own heart, than it would be to take a citadel.

Defile not your mouth with ſwearing: neither uſe yourſelf to the naming of the Holy One.

He is wealthy enough that wanteth not. He is great enough, that is his own maſter. He is happy enough, that lives to die well. Other things I will not care for (ſays Judge *Hale*), nor too much for theſe, ſave only for the laſt, which alone can admit of no immoderation.

Obviate the firſt motion of paſſion; if you cannot reſiſt the firſt, you will far leſs reſiſt the ſecond, and it ſtill grows worſe and worſe; for the ſame difficulty, which in the beginning might have been ſurmounted, is greater in the end.

Quietneſs and peace flouriſh where reaſon and juſtice govern; and true joy reigneth where modeſty directeth.

Reſtrain yourſelf from being too fiery and flaming in matter of argument.

Truth

Truth often ſuffers more from the heat of its defenders, than from the arguments of its oppoſers. And nothing does reaſon more right than the coolneſs of thoſe that offer it.

Sertorious was highly commended by *Plutarch*, becauſe he was ſlow in counſel, grave in his underſtanding, and quick in his executions.

True quietneſs of heart is got by reſiſting our paſſions, not by obeying them.

'Tis not treaſure or power that lays either the head or the heart at reſt; but a quiet conſcience, and the candid ſimplicity of a tender mind.

There's no contending with the orders and decrees of Providence. He that made us knows what is fitteſt for us; and every man's own lot (well underſtood and managed) is undoubtedly the beſt.

The love of God and the world are two different things: if the love of this world dwell in you, the love of God

forſakes you; renounce that and receive this; it is fit the more noble love ſhould have the beſt place and acceptance.

The holy Spirit is an antidote againſt ſeven poiſons: it is wiſdom againſt folly; quickneſs of apprehenſion againſt dulneſs; faithfulneſs of memory againſt forgetfulneſs; fortitude againſt fear; knowledge againſt ignorance; piety againſt prophaneneſs; and humility againſt pride.

Vex not yourſelf when ill ſpoken of. Contumelies not regarded, vaniſh; but repined at, argue either a puny ſoul, or a guilty conſcience. The beſt anſwer to a ſlander is, to anſwer nothing; and ſo to carry it, as though the adverſary were rather to be deſpiſed than minded.

Youth ſhould enterprize nothing without the advice of age, for though youth is fitteſt for action, yet age is beſt for counſel.

Young perſons ſhould not only embrace the admonitions and inſtructions of

of the aged, but alſo imitate their virtues, and ſhun their vices.

Youth is full of heat and vigour, of courage and reſolution to enterprize, and effect difficult things; which makes them very fit for practice and action; for though they are bad at *counſel*, they are admirable at *execution*, when their heat is well directed.

Zeno, of all virtues made choice of ſilence, for thereby he ſaw others imperfections, and concealed his own.

Let us rather conſider what we ought to do ourſelves, than hearken after the doings of others. The ſtories of our neighbours errors tend but little to the reformation of our own.

Paſſion makes them fools, which otherwiſe are not ſo; and ſhews them to be fools who are ſo.

They that laugh at every thing, and they that fret at every thing, are fools alike.

Plato, ſpeaking of paſſionate perſons, ſays, they are like men who ſtand on their heads, they ſee all things the wrong way.

Anger comes ſometimes upon us, but we go oftener to it; and, inſtead of rejecting it, we call it: yet it is a vice that carries with it neither pleaſure nor profit, neither honour nor ſecurity.

The firſt ſtep to moderation is, to perceive that we are falling into a paſſion. One ſaying to *Diogenes*, after a fellow had ſpit in his face, This affront, ſure, will make you angry: *No*, (ſaid he): *but I am thinking whether I ought not to be ſo.*

The Philoſopher *Bion* ſaid pleaſantly of the King, who by handfuls pulled his hair off his head for ſorrow: *Does this man think that baldneſs is a remedy for grief?*

Of

Of VANITY, FOLLY, *and* AFFECTATION.

USE not, needleſly, learned or hard words: he that affects to be thought learned, is like to be accounted a fool.

To be covetous of applauſe is a weakneſs; and ſelf-conceit is the ordinary attendant of ignorance.

He that will take no advice, but be always his own counſellor, is ſure to have a fool often for his client.

Vain-glorious men are the ſcorn of wiſe men, the admiration of fools, the idols of paraſites, and the ſlaves of their own vaunts.

One boaſting to *Ariſtotle* of the greatneſs of his country—That, ſaith *Ariſtotle*, is not to be conſidered, but whether you deſerve to be of that great country.

Ariſtotle ſeeing a youth very conceited, and withal ignorant; Young man, ſaith

ſaith he, I wiſh I were what you think yourſelf, and my enemies what you are.

No man is content with his own condition, though it be beſt; nor diſſatisfied with his wit though it be the worſt.

Beauty without virtue is like a painted ſepulchre, fair without, but within full of corruption.

Fools meaſure good actions by the event after they are done; wiſe men before-hand by judgment, upon the rules of reaſon and faith.

Queſtions you ſhould never be aſhamed to aſk, ſo long as you are ignorant. Ignorance is a ſhameful infirmity; and when juſtified, is the chiefeſt of follies.

It is the part of fools to be too ſagacious in ſeeing the faults of other men, and to be ignorant of their own. They that reprove others are ſometimes guilty of pride, but they that amend their own lives, will more eaſily perſuade their fellows.

Vice

Vice creepeth upon men under the name of virtue; for covetouſneſs would be called frugality, and prodigality taketh to itſelf the name of bounty; pride calls itſelf neatneſs, revenge ſeems like greatneſs of ſpirit, and cruelty exerciſeth its bitterneſs under the ſhew of courage.

If you are ſubject to any ſecret folly, blab it not, leſt you appear impudent; nor boaſt of it, leſt you ſeem inſolent; every man's vanity ought to be his greateſt ſhame, and every man's folly ought to be his greateſt ſecret.

We ſoil the ſplendour of our moſt beautiful actions, by our vain-glorious magnifying them.

If you have providence to foreſee a danger, let your prudence rather prevent it than fear it; the fear of future evils, bring oftentimes a preſent miſchief; whilſt you ſeek to prevent it, practiſe to bear it; he is a wiſe man, that can *avoid* an evil; he is a patient man,

man, that can *endure* it; but he is a valiant man, that can *conquer* it.

If you would not be thought a fool in others conceit, be not wiſe in your own; he that truſts to his own wiſdom, proclaims his own folly; he is truly wiſe, that ſhall appear ſo, that hath folly enough to be thought not worldly wiſe, or wiſdom enough to ſee his own folly.

Young men, when they are once dyed in pleaſure and vanity, will ſcarcely take any other colour.

It is to affectation the world owes its whole race of coxcombs: nature, in her whole drama, never drew ſuch a part; ſhe has ſometimes made a fool, but a coxcomb is always of a man's own making.

Affectation is to be always diſtinguiſhed from *hypocriſy*, as being the art of counterfeiting thoſe qualities which we might with innocence and ſafety be known to want. Hypocriſy is the neceſſary burthen of villainy. Affectation

tion part of the choſen trappings of folly. *Johnſon.*

The vanity of human life is like a river conſtantly paſſing away, and yet conſtantly coming on.

Thoſe whom their virtue reſtrains from deceiving others, are often diſpoſed, by their vanity, to deceive themſelves.

Some would be thought to do great things, who are but tools or inſtruments: like the fool that fancied he played upon the organ, when he only drew the bellows.

The monſtrous affectation of our travelled gentlemen and ladies, to ſpeak in the *French* air, to dreſs, to cook, to write in *French*, has corrupted at once our language and our manners.

When men will not be reaſoned out of a vanity, they muſt be ridiculed out of it.

Of HUMAN LEARNING, *its* USE *and* INSUFFICIENCY.

ALEXANDER the Great had ſuch an extraordinary value and eſteem for knowledge and learning, that he uſed to ſay, he was more obliged to *Ariſtotle*, his tutor, for his learning, than to *Philip*, his father, for his life; ſeeing the one was momentary, and the other permanent, and never to be blotted out by oblivion.

Knowledge and learning, riches and honour, even in their moſt reſplendent gallantry, are all but inſignificant pageantry, without piety and virtue.

Learning is the only ornament and jewel of man's life, without which a man cannot attain unto any manner of preferment in a common-wealth.—Learn therefore in your minority all commendable qualities.

A man of ſenſe does not ſo much apply himſelf to the moſt learned writings,

tings, in order to acquire knowledge, as the moſt rational, to fortify his reaſon.

'Tis a ſilly conceit, that men without languages are alſo without underſtanding: it is apparent in all ages, that ſome ſuch have been even prodigies for ability: for it is not to be believed, that wiſdom ſpeaks to her diſciples only in *Latin*, *Greek*, and *Hebrew*.

The pains we take in books or arts, which treat of things remote from the uſe of life, is a buſy idleneſs.

There is no neceſſity of being led through the ſeveral fields of knowledge: it will be ſufficient to gather ſome of the faireſt fruit from them all; and to lay up a ſtore of good ſenſe, ſound reaſon, and ſolid virtue.

One philoſopher is worth a thouſand grammarians. Good ſenſe and reaſon ought to be the umpire of all rules, both ancient and modern.

Obſcurity in writing is commonly an argument of darkneſs in the mind: the

the greateſt learning is to be ſeen in the greateſt plainneſs.

The moſt reſplendent ornament of man is judgment; here is the perfection of his innate reaſon; here is the utmoſt power of reaſon joined with knowledge.

If I ſtudy, ſays *Montaigne*, it is for no other ſcience, than what treats of the knowledge of myſelf, and inſtructs me how to live and die well.

Men that are deſtitute of religion (ſays *Lactantius*) are ſo far from being learned philoſophers, that they ought not to be eſteemed ſo much as reaſonable men.

Knowledge will not be acquired without pains and application. It is troubleſome and deep digging for pure waters; but when once you come to the ſpring, they riſe up, and meet you.

There is nothing good, or evil, but virtue or vice. What is *knowledge* good for, which does not direct and govern our lives?

Uſeful

Uſeful knowledge can have no enemies, except the ignorant: it cheriſhes youth, delights the aged, is an ornament in proſperity, and yields comfort in adverſity.

It is an argument of a truly brave diſpoſition in a learned man, not to aſſume the name and character of one.

If our painful peregrination in ſtudies be deſtitute of the ſupreme light, it is nothing elſe but a miſerable kind of wandering.

True philoſophy, ſays *Plato*, conſiſts more in fidelity, conſtancy, juſtice, ſincerity, and in the love of our duty, than in a great capacity.

Literature is a kind of intellectual light, which, like the light of the ſun, may ſometimes enable us to ſee what we do not like; but who would wiſh to eſcape unpleaſing objects, by condemning himſelf to perpetual darkneſs?

Thoſe who eat moſt are not always the fatteſt; ſo thoſe who read much have not always the moſt knowledge; they

they ſink under a multitude of idëas, and reſemble the ancient *Gauls*, who being too heavily armed became uſeleſs in battle.

Rectitude of will is a greater ornament and perfection, than brightneſs of underſtanding: and to be divinely good, more valuable than any other wiſdom and knowledge.

A good man will ſee his duty with only a moderate ſhare of caſuiſtical ſkill; but into a perverſe heart, this ſort of wiſdom enters not. Were men as much afraid of ſin, as they are of danger, there would be few occaſions of conſulting our caſuiſts. *Baker.*

He who wants good ſenſe, is unhappy in having learning; for he has thereby only more ways of expoſing himſelf. *Tat.*

The height of all philoſophy, both natural and moral, is to *know thyſelf*; and the end of this knowledge is to know God.

Of Prosperity and Adversity; Contentment and Humility.

TO have a portion in the world, is a mercy; to have the world for a portion, is a misery.

By suffering we may often avoid sinning, but by sinning we can never avoid suffering.

If you can live free from want, and have wherewithal to do good, care for no more; the rest is but vanity.

Prefer the private approbation of the wise and good, to the public acclamations of the multitude.

Seeing a man is more happy that has nothing to lose, than he that loseth that which he hath, we should neither hope for riches, nor fear poverty.

Wisdom and virtue are two infallible specifics against all the crosses and accidents of human life.

In the height of your prosperity expect adversity, but fear it not; if it come

not, you are the more ſweetly poſſeſſed of the happineſs you have, and the more ſtrongly confirmed: if it come, you are the more gently diſpoſed, and the more firmly prepared.

It is a neceſſary, and ſhould be an indiſpenſible rule in life, to contract our deſires to our circumſtances, and whatever expectations we may have, to live within the compaſs of what we actually poſſeſs.

It is better to have a good conſcience and be poor, than a bad one and be rich; for a guilty conſcience who can bear?

Providence hath placed all things that are for our advantage, near at hand; but gold and ſilver, nature hath hidden in the bowels of the earth, and they were mingled with dirt, till avarice and ambition parted them.

You may come to be rich by being poor in deſires: I account no man richer or greater than myſelf, except he be more virtuous.

The

The rich man lives happily, ſo long as he uſeth his riches temperately; and the poor man, who patiently endureth his wants, is rich enough.

Abundance is a trouble, want a miſery, honour a burthen, advancement dangerous, but competency a happineſs.

Whatſoever I deſire, I always have; becauſe I deſire nothing but what I can have.

If in the lottery of the world, it be my fortune to draw a prize, I am not proud of my good luck; if I draw nothing but blanks, I am not troubled at my ill luck.

He that is not content in any ſtate, will be content in no ſtate; for the fault is not in the thing, but in the mind.

The foundation of content muſt ſpring up in a man's own mind; and he who has ſo little knowledge of human nature as to ſeek happineſs by changing any thing but his own diſpo-

ſition, will waſte his life in fruitleſs efforts, and multiply the griefs which he purpoſes to remove. *Johnſon.*

Muſt I be poor? I ſhall have company: Muſt I be baniſhed? I'll think myſelf born there; and the way to Heaven is alike in all places.

Nothing will gain you more reputation, than an humble and ſerene deportment.

To be humble to ſuperiors is duty; to equals, courteſy; to inferiors, nobleneſs; to all, ſafety: fortune may begin a man's greatneſs, but 'tis virtue that muſt continue it.

Contentment is the trueſt riches, and covetouſneſs the greateſt poverty. He is not rich that has much, but he that has enough. That man is poor that covets more, and yet wants a heart to enjoy what he already has.

He is not poor that hath not much, but he who would have more. Want lies in wiſhing; he lacks moſt that longs moſt; none ſo rich as he that does

does not covet, but contemn: he hath all that desires nothing; he hath content, and content is all.

Humility is the forerunner of advancement and honour, and ambition the harbinger of destruction and ruin.

We can never be perfectly humble, till we come to a thorough understanding of ourselves.

Inveigh not against fate, nor repine at Providence; but wisely examine and correct your own negligence.

No summer but it has a winter; he never reaped comfort in his adversity, that sowed it not in his prosperity.

Socrates passing through the market, cries out, *How much is here I do not need!* Nature is content with little, grace with less: poverty lies in opinion; what is needful is soon provided, and enough is as good as a feast: we are worth what we do not want; our occasions being supplied, what would we do with more?

Xenophon, and the reſt of the philoſophers, eſteemed wiſdom the greateſt wealth, and content the higheſt bliſs.

The utmoſt we can hope for in this world is contentment; if we aim at any thing higher, we ſhall meet with nothing but grief and diſappointment. A man ſhould direct all his ſtudies and endeavours at making himſelf eaſy now, and happy hereafter.

A contented mind is the greateſt bleſſing a man can enjoy in this world; and if, in the preſent life, his happineſs ariſes from the ſubduing of his deſires, it will ariſe in the next from the gratification of them.

Good men generally reap more ſubſtantial benefit from their afflictions, than bad men do from their proſperities.

Proſperity hath always been the cauſe of far greater evils to men than adverſity; and it is eaſier for a man to bear this patiently, than not to forget himſelf in the other.

Proud

Proud men never have friends; neither in proſperity, becauſe they know nobody; nor in adverſity, becauſe then nobody knows them.

Adverſity does not take from us our true friends; it only diſperſes thoſe who pretended to be ſuch.

We muſt needs have ſome concern when we look into our loſſes: but, if we conſider how little we deſerve what is left, our murmurs will turn into thankfulneſs.

When *Alexander* ſaw *Diogenes* ſitting in the warm ſun, and aſked what he ſhould do for him? He deſired no more, than that he would ſtand out of his ſun-ſhine, and not take from him what he could not give.

Humility makes us acceptable to God, whoſe communication is with the humble: without this foundation, our whole ſpiritual building falls to the ground.

Of FRIENDSHIP.

FRIENDSHIP is a ſweet attraction of the heart, towards the merit we eſteem, or the perfections we admire; and produces a mutual inclination between two or more perſons, to promote each other's intereſt, knowledge, virtue and happineſs.

There's nothing ſo common as pretences to friendſhip; though few know what it means, and fewer yet come up to its demands. By talking of it, we ſet ourſelves off; but when we enquire into it, we ſee our defects; and when we heartily engage in it, we muſt charge thro' abundance of difficulty.

Of all felicities, how charming is that of a firm and gentle friendſhip It ſweetens our cares; ſoftens our ſorrows; and aſſiſts us in extremities: it is a ſovereign antidote againſt calamities.

A true friend is not born every day; it is beſt to be courteous to all, intimate with

with few; for though perhaps we may have leſs cauſe for joy, I am ſure we ſhall have leſs occaſion of ſorrow.

Friendſhip improves happineſs and abates miſery, by the doubling of our joy, and dividing of our grief.

Never condemn a friend unheard, or without letting him know his accuſer or his crime.

There are two requiſite qualities in the choice of a friend; he muſt be both a ſenſible and an honeſt man; for fools and vicious men, are incapable of friendſhip.

The proper buſineſs of friendſhip, is to inſpire life and courage; and a ſoul, thus ſupported, out-does itſelf: whereas, if it be unexpectedly deprived of theſe ſuccours, it droops and languiſhes.

True friendſhip is one of the greateſt bleſſings upon earth; it makes the cares and anxieties of life ſit eaſy; provides us with a partner in every affliction to alleviate the burthen, and is a

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ſure reſort againſt every accident and difficulty that can happen.

He that you mark out for your friend, let him be a virtuous perſon; for an ill man can neither long love, nor be long beloved; and the friendſhips of wicked men are rather to be called conſpiracies than friendſhips.

Every man is capable of being an enemy, but not a friend; few are in a condition of doing good, but almoſt all of doing miſchief.

A friend is a great comfort in ſolitude, an excellent aſſiſtance in buſineſs, and the beſt protection againſt injuries: he is a counſellor in difficulties, a confeſſor in all ſcruples, and a ſanctuary in diſtreſs.

True friendſhip is made up of virtue as a thing lovely; of familiar converſation, as pleaſant; and advantageous, as neceſſary.

Do good to thy friend that he may be more thy friend, and unto thy enemy, that he may become thy friend.

When

When you have made choice of your friend, expreſs all civilities to him; yet in prudence I would adviſe you to look upon your preſent friend, as in poſſibility to be your future enemy.

He is a happy man, that hath a friend at his need; but he is more happy, that hath no need of a friend.

Be ſlow to chooſe a friend, and ſlower to change him; courteous to all, intimate with few: ſcorn no man for his meanneſs, nor humour any for their wealth.

A ſure friend is beſt known in an adverſe ſtate; we know not whom to truſt till after trial; there are ſome that will keep us company while it is clear and fair, which will be gone when the clouds gather. That is the only friendſhip, which is ſtronger than death; and thoſe the friends, whoſe fortunes are embarked in the ſame bottom, who are reſolved to ſink and ſwim together.

As great and exalted ſpirits undertake the purſuit of hazardous actions for the

the good of others, at the ſame time gratifying their paſſion for glory; ſo do worthy minds in the domeſtic way of life, deny themſelves many advantages to ſatisfy a generous benevolence, which they bear to their friends oppreſſed with diſtreſſes and calamities.

Charity commands us where we know no ill, to think well of all: but friendſhip, that always goes a pitch higher, gives a man a peculiar right and claim to the good opinion of his friend.

Chooſe not a friend on a ſudden, or make any one your intimate, before you have experienced his integrity.

Make uſe of a friend with great caution; truſt him not, before you know him well; for many that pretend to be friends, uſe flattery as a maſk to hide their hearts from men.

Never purchaſe friends by gifts, for if you ceaſe to give, they will ceaſe to love.

With three ſorts of men enter no ſerious friendſhip,—the ungrateful man, the

the multiloquious man, and the coward; the firſt cannot prize thy favours, the ſecond cannot keep thy counſel, the third not vindicate thy honour.

It were happy, if, in forming friendſhips, virtue could concur with pleaſure;—but the greateſt part of human gratifications approach ſo nearly to vice, that few, who make the delight of others their rule of conduct, can avoid diſingenuous compliances;—yet certainly he that ſuffers himſelf to be driven, or allured from virtue, miſtakes his own intereſt, ſince he gains ſuccour by means, for which his friend, if ever he becomes wiſe, muſt ſcorn him; and for which, at laſt, he muſt ſcorn himſelf. *Johnſon.*

No man can lay himſelf under an obligation to do an ill thing. *Pericles*, when one of his friends importuned his ſervice in an unjuſt matter, excuſed himſelf, ſaying, *I am a friend as far as the altar.*

True

True friends are the whole world to one another; and he that is a friend to himſelf, is alſo a friend to mankind. There is no reliſh in the poſſeſſion of any thing, without a partner.

Being ſometimes aſunder, heightens friendſhip. The great cauſe of the frequent quarrels between relations, is their being ſo much together.

Anger among friends is *unnatural*; and therefore, when it happens, is more tormenting.

Nothing can impair perfect friendſhip, becauſe truth is the only bond of it.

Friendſhip improves happineſs, and abates miſery, by the doubling of our joy, and dividing of our grief.

Wealth without friends, is like life without health: the one an uncomfortable fortune; the other a miſerable being.

A friend cannot be known in proſperity, and an enemy cannot be hidden in adverſity.

It

It will be very fit for all that have entered into any ſtrict friendſhip, to make this one ſpecial article in the agreement, that they ſhall mutually admoniſh and reprove each other.

A true friend unboſoms freely, adviſes juſtly, aſſiſts readily, adventures boldly, takes all patiently, defends courageouſly, and continues a friend unchangeably.

The commentary of a ſevere friend, is better than the embelliſhments of a ſweet-lip'd flatterer.

A man may have a thouſand intimate acquaintances, and not a friend among them all. If you have one friend, think yourſelf happy.

Among the many enemies of friendſhip, may be reckoned *ſuſpicion* and *diſguſt*. The former is always hardening the cautious, and the latter repelling the delicate.

Of COMPANY, CONVERSATION, *and* DEPORTMENT.

COMPLAISANCE renders a ſuperior amiable; an equal agreeable; and an inferior acceptable: it ſmooths diſtinctions, ſweetens converſation, produces good-nature and mutual benevolence, and makes every one in the company pleaſed with himſelf.

Wit often proves of pernicious conſequence, when it ceaſes to be tempered with virtue and humanity.

The gifts of nature, and accompliſhments of art, are valuable only as they are exerted in the intereſts of virtue, or governed by the rules of honour.

It would be an admirable improvement of what is generally termed good-breeding, if nothing were to paſs among us for agreeable, which was the leaſt tranſgreſſion againſt that rule of life called decorum, or regard to decency.

The

The love of ſociety is natural; but the choice of our company is matter of virtue and prudence.

Keep company with perſons rather above, than beneath yourſelf; for gold, in the ſame pocket with ſilver, loſeth both of its colour and weight.

Approve yourſelf to wiſe men by your virtue, and take the vulgar by your civilities.

Anacharſis being invited to a feaſt, could not be prevailed with to ſmile at the affected railleries of common jeſters; but when an ape was brought in he freely laughed, ſaying, *An ape was ridiculous by nature, but men by art and ſtudy.*

Be not of them that commence wits by blaſphemy, and cannot be ingenious but by being impious.

To break idle jeſts, is the ſuburbs of vanity, and to delight in them, the city of fools.

If you meet with a perſon ſubject to infirmities, never deride them in him,

but bleſs God that you have no occaſion to grieve for them in yourſelf.

You may ſee your own mortality in other men's death, and your own frailty in their ſins.

'Tis a fair ſtep towards happineſs, to delight in the converſation of wiſe and good men; where that cannot be had, the next point is to keep no company at all.

Open not your breaſt, like the gates of a city, to all that come; the virtuous only receive as gueſts.

If the clock of the tongue be not ſet by the dial of the heart, it will not go right.

A wiſe man hath his eyes open, and his mouth ſhut; and as much deſires to inform himſelf, as to inſtruct others.

When you come into company, or to act, lay aſide all ſharp and moroſe humours, and be pleaſant, which will make you acceptable, and the better effect your ends.

In

In holding of an argument, be neither conceited nor choleric; the one diſtempers your underſtanding, the other abuſes your judgment. Above all things decline paradoxes and myſteries; you will acquire no honour either in maintaining a rank falſehood, or meddling with ſecret truths; as he that pleads againſt the truth makes wit the mother of his error, ſo he that argues beyond warrant makes wiſdom the midwife of his folly.

Be very circumſpect in the choice of your company: in the ſociety of your equals, you may enjoy pleaſure; in the ſociety of your ſuperiors, you may find profit; but to be the beſt in company, is to be in the way to grow worſe; the beſt means to improve, is to be the leaſt there. But above all, *be the companion of thoſe who fear the Lord, and keep his precepts.* *Numa Pompilius* thought the company of good men ſo real a pleaſure, he eſteemed it preferable to a diadem: and when the *Roman* ambaſſia-

dors solicited him to accept the government, he frankly declared, among other reasons, for declining it, *that the conversation of men who assemble together to worship God, and to maintain an amicable charity, was his business and delight.*

Let your conversation, with men, be sober and sincere; your devotion to God, dutiful and decent; let the one be hearty, and not haughty: let the other be humble, but not homely. So live with men, as if God saw you; so pray to God, as if men heard you.

St. *Bernard* says, the *detractor carries the devil in his mouth*; so he who hearkeneth to him, may be equally said to *carry the devil in his ear.*

Endeavour rather to get the approbation of a few good men, than the huzza of the *mobile vulgus.*

He that is of courteous behaviour is beloved of all men; but he that is of clownish manners, is esteemed by none.

He that compliments another with hearty wishes to his face, and afterwards

wards degrades his reputation, is a double-tongued hypocrite.

If any man ſhould turn religion into raillery, and think to confute it by two or three bold jeſts, this man doth not render religion, but himſelf ridiculous in the opinion of all conſiderate men, becauſe he ſports with his own life.

Let your converſation be with thoſe by whom you may accompliſh yourſelf beſt; for virtue never returns with ſo rich a cargo, as when it ſets ſail from ſuch continents. Company, like climates, alters complexions; and ill company, by a kind of contagion, doth inſenſibly infect us: ſoft and tender natures are apt to receive any impreſſions. *Alexander* learned his drunkenneſs of *Leonides*, and *Nero* his cruelty of his barber.

Look upon vicious company as ſo many engines planted againſt you by the devil; and accordingly fly from them, as you would from the mouth of a cannon. Make no acquaintance with

thoſe whom nothing will ſatisfy, but that you go to hell with them for company.

Modeſty is not properly a virtue, but it is a very good ſign of a tractable and towardly diſpoſition, and a great preſervative and ſecurity againſt ſin and vice: and thoſe children, who are much under the reſtraint of modeſty, we look upon as moſt hopeful, and likely to prove good.

Oftener aſk, than decide queſtions; this is the way to better your knowledge; your ears teach you, not your tongue: ſo long as you are ignorant, be not aſhamed to be inſtructed; if you cannot ſatisfy yourſelf, ſeek ſatisfaction elſewhere: all know not alike, and none all things; you may help another, and he you.

There is no man more dangerous than he that, with a will to corrupt, hath the power to pleaſe; for neither wit nor honeſty ought to think themſelves ſafe with ſuch a companion, when

when they frequently ſee the beſt minds corrupted by them. *Johnſon.*

Promote virtuous communication. Excommunicate enormous vanities. Evermore countenance innocency. Court amity, entertain contentment.

Vicious company is as dangerous as an infectious and contagious diſtemper, and therefore ought to be carefully and induſtriouſly avoided.

Nothing more engages the affections of men, than an handſome addreſs, and graceful converſation.

Our converſation ſhould be ſuch, that youth may therein find improvement, women modeſty, the aged reſpect, and all men civility.

He whoſe honeſt freedom makes it his *virtue* to ſpeak what he thinks, makes it his *neceſſity* to think what is good.

Vile and debauched expreſſions are the ſure marks of an abject and groveling mind, and the filthy overflowings of a vicious heart.

It is a ſure method of obliging in converſation, to ſhew a pleaſure in giving attention.

As men of ſenſe ſay a great deal in few words; ſo the half-witted have a talent of talking much, and yet ſaying nothing.

If you think twice before you ſpeak once, you will ſpeak twice the better for it.

We ſometimes ſhall meet with a frothy wit, who will rather loſe his beſt friend, than his worſt jeſt.

Modeſty in your diſcourſe will give a luſtre to truth, and an excuſe to your error.

We muſt ſpeak well, and act well. Brave actions are the ſubſtance of life, and good ſayings the ornament of it.

Good nature (ſays a polite author) is more agreeable in converſation than wit; and gives a certain air to the countenance, which is more amiable than beauty.

Diſcretion

Diſcretion of ſpeech is more than eloquence; and to ſpeak agreeably to him with whom we converſe, is more than to ſpeak in exact order.

It is common with ſome men to ſwear, only to fill up the vacancies of their empty diſcourſe.

Subtle diſputations are only the ſport to wits, and fitter to be contemned, than reſolved. *Sen.*

It is an excellent rule to be obſerved in all diſputes, that men ſhould give ſoft words, and hard arguments; that they ſhould not ſo much ſtrive to vex, as to convince an enemy.

The deepeſt waters are the moſt ſilent; empty veſſels make the greateſt ſound, and tinkling cymbals the worſt muſic. They who think leaſt, commonly ſpeak moſt.

It is to the virtues and errors of our converſation and ordinary deportment, we owe both our enemies and our friends, our good or bad character abroad, our domeſtic peace and troubles, and,

and, in an high degree, the improvement and depravation of our minds.

He that talks all he knows, will talk more than he knows. Great talkers diſcharge too thick to take always true aim.

He that makes himſelf the common jeſter of a company, has but juſt wit enough to be a fool.

The heart of fools is in their mouth; but the tongue of the wiſe is in their hearts.

It is uſual with obſtinate perſons to regard neither truth in contradicting, nor benefit in diſputing. Poſitiveneſs is a certain evidence of a weak judgment.

If incivility proceeds from pride, it deſerves to be hated; if from brutiſhneſs, it is only contemptible.

Exceſs of ceremony ſhews want of breeding. That civility is beſt, which excludes all ſuperfluous formality.

Of

Of the GENEROUS MIND.

A Good and generous man is happy within himſelf, and independent upon fortune; kind to his friend; temperate to his enemy; religiouſly juſt; indefatigably laborious; and diſcharges every duty with a conſtancy and congruity of actions.

We are moſt like God, when we are as willing to forgive, as powerful to puniſh: and admirable is his virtue and praiſe, who having cauſe and power to hurt, yet will not, 2 *Sam.* xvi. 9—12.

A generous virtuous man lives not to the world, but to his own conſcience, he, as the planets above, ſteers a courſe contrary to that of the world.

It is the glory of a brave man, to be ſuch, that if fidelity was loſt in the world, it might be found in his breaſt.

Have ſo much of a generous ſoul in you, as not to deſert that which is juſt, but to own it.

There

There is nothing eaſier than to deceive a good man; he that never lies, eaſily believes; and he that never deceives, confides much; to be deceived is not always a ſign of weakneſs, for goodneſs ſometimes is the cauſe of it: have a care not to be ſo good a man, that others may take occaſion from it of being bad; let the cunning of the ſerpent go along with the innocency of the dove.

He that eaſeth the miſerable of their burden, ſhall hear many bleſſing him; fill the poor with food, and you ſhall never want treaſure.

That man is of a baſe and ignoble ſpirit, that only lives for himſelf and not for his friends; for we were not born for ourſelves only, but for the public good. Noble ſpirited men are forward to all works advantageous to the common wealth.

That man enjoys a heaven upon earth, whoſe mind moves in charity, reſts

reſts in providence, and turns upon the poles of truth and wiſdom.

To imitate the beſt, is the beſt of imitation; and a reſolution to excel, is an excellent reſolution.

Virtue is an ornament to all perſons, and no part of beauty is wanting to them that are endowed with it.

Virtue is amiable in an aged perſon, though wrinkled and deformed; but vice is hateful in a young perſon, though comely and beautiful.

Men of the nobleſt diſpoſitions, think themſelves happieſt, when others ſhare with them in their happineſs.

Emulation is a noble paſſion, as it ſtrives to excel by raiſing itſelf, and not by depreſſing another.

It is not in the power of a good man to refuſe making another happy, where he has both ability and opportunity.

No character is more glorious, none more attractive of univerſal admiration and reſpect, than that of helping thoſe who are in no condition of helping themſelves.

By compaſſion we make other's miſeries our own; and ſo, by relieving them, we at the ſame time relieve ourſelves alſo.

It is better to be of the number of thoſe who need relief, than of thoſe who want hearts to give it.

No object is more pleaſing to the eye, than the ſight of a man whom you have obliged; nor any muſic ſo agreeable to the ear, as the voice of one that owns you for his benefactor.

It is a good rule for every one who has a competency of fortune, to lay aſide a certain proportion of his income for pious and charitable uſes; he will then always give eaſily and chearfully.

Hiſtory reports, of *Titus*, the ſon of *Veſpaſian*, that he never ſuffered a man to depart with diſcontent out of his preſence.

Cyrus, the firſt emperor of *Perſia*, obtained a victory over the *Aſſyrians*; and after the battle, was ſo ſenſibly touched with ſeeing the field covered with dead

dead bodies, that he ordered the ſame care to be taken of the wounded *Aſſyrians*, as of his own ſoldiers, ſaying, They are men as well as we, and are no longer enemies when once they are vanquiſhed.

The words of *Lewis* XII. of *France* ſhewed a great and noble mind; who being adviſed to puniſh thoſe that had wronged him before he was King, anſwered, it is not becoming a King of *France*, to avenge injuries done to a Duke of *Orleans*.

He that is noble-minded, has the ſame concern for his own fortune, that every wiſe man ought to have, and the ſame regard for his friend that every good man really has: his eaſy graceful manner of obliging carries as many charms as the obligation itſelf, his favours are not extorted from him by importunity; are not the late rewards of long attendance and expectation; but flow from a free hand and open

Goodneſs of nature is of all virtues and dignities of the mind the greateſt, being the character of the Deity; and without it man is a buſy, miſchievous, wretched thing, no better than a kind of vermin.

He that becomes acquainted and is inveſted with authority and influence, will in a ſhort time be convinced, that, in proportion as the power of doing well is enlarged, the temptations to do ill are multiplied and enforced.

Cæſar uſed to ſay, that no muſic was ſo charming in his ears, as the requeſts of his friends, and the ſupplications of thoſe in want of his aſſiſtance.

It was well ſaid of him, that called a good office, that was done harſhly, *A ſtony piece of bread*: It is neceſſary for him that is hungry to receive it; but it almoſt choaks him in the going down.

Mark Antony, when depreſſed, and at an ebb of fortune, cried out, that he had loſt all, except what he had given away.

Of BENEFITS, GRATITUDE, *and* INGRATITUDE.

IF you forget God when you are young, God may forget you when you are old.

If you would borrow any thing a ſecond time, uſe it well the firſt, and return it ſpeedily.

Ariſtotle being aſked what grew old ſooneſt, and what lateſt? anſwered, *Benefits and injuries.* The wiſe philoſopher well underſtood that we are apt to forget a good turn, but our memories are wonderful tenacious of any wrong or injury that we conceive hath been done to us. Moſt men write down the one in ſand, where every blaſt of wind obliterates the record; but the other they take care to have engraven upon leaves of adamant, in characters that ſcarce time itſelf is able to deface.

Never communicate that which may prejudice your concerns when diſcovered, and not benefit your friend when he knows it.

Never forget the kindneſſes which others do for you: never upbraid others with the courteſies which you do for them.

No monſter in nature ought to be more carefully ſhunned, than he that returns reproach and calumny for kindneſs and civility.

Remember to requite, at leaſt to own kindneſſes, leſt your ingratitude prove a conſiderable diſkindneſs.

The greateſt benefits of all, have no witneſs, but lie concealed in the conſcience.

Let no one be weary of rendering good offices; for by obliging others we are really kind to ourſelves.

No man ever was a loſer by good works; for, though he may not be immediately rewarded, yet, in proceſs of time, ſome happy emergency or other

occurs

occurs to convince him, that virtuous men are the darlings of Providence.

Gratitude is a duty of both *natural* and *revealed* religion, and was very much recommended, preſſed, and practiſed by all the good and wiſe heathens.

As to the matter of gratitude and ingratitude, there never was any man yet ſo wicked as not to approve of the one and deteſt the other, as the two things in the whole world, the one to be the moſt eſteemed, and the other the moſt abominated.

Friendſhip is the medicine for all misfortune; but ingratitude dries up the fountain of all goodneſs.

He who receives a good turn ſhould never forget it: he who does one, ſhould never remember it.

Gratitude is a duty none can be excuſed from, becauſe it is always in our own diſpoſal.

Of Honours *and* Greatness *in* Life.

Greatness may procure a man a tomb, but goodneſs alone can deſerve an epitaph.

He only is a great man, who can neglect the applauſe of the multitude, and enjoy himſelf independent of its favour.

Honour and riches are the two wheels upon which the whole world is moved; theſe are the two ſprings of our diſcontent.

I deſire not great riches, but ſuch as I may get juſtly, uſe ſoberly, diſtribute chearfully, and leave contentedly.

A Prince ought more to fear thoſe whom he hath advanced, than thoſe he hath oppreſſed; for the one hath the means to do miſchief, but the other hath not the power.

The neareſt way to honour, is for a man ſo to live, that he may be found

to

to be that in truth he would be thought to be.

The folly of one man, is the fortune of another, and no man proſpers ſo ſuddenly as by the errors of others.

What men call grandeur, glory and power, are, in the ſight of God, but miſery and folly.

Reputation, honour and preferment are gained, retained and maintained, by humility, diſcretion and ſincerity, with which till a man be accommodated and accompliſhed, he is not eſteemed as a worthy member in a common-wealth.

Vexation and anguiſh accompany riches and honour; the pomp of the world, and the favour of the people, are but ſmoak ſuddenly vaniſhing, which if they commonly pleaſe, commonly bring repentance; and for a moment of joy, they bring an age of ſorrow.

Titles of honour, conferred upon ſuch as have no perſonal merit to deſerve

ſerve them, are at beſt but the royal ſtamp ſet upon baſe metal.

'Tis true greatneſs that conſtitutes glory, and virtue is the cauſe of both: but vice and ignorance taint the blood; and an unworthy behaviour degrades and diſennobles a man more than birth and fortune aggrandiſe and exalt him.

The greater a man is in power above others, the more he ought to excel them in virtue: wherefore *Cyrus* ſaid, That none ought to govern, who was not better than thoſe he governed.

It is not the place, ſays *Cicero*, that maketh the perſon, but the perſon that maketh the place, honourable.

Title and anceſtry render a good man more illuſtrious, but an ill one more contemptible. Vice is infamous, tho' in a prince, and virtue honourable, tho' in a *peaſant*.

Of MERIT, REPUTATION, PRAISE, *and* FLATTERY.

SAY little of perſons that you can neither commend without envy, nor diſpraiſe without danger.

Praiſe no man too liberally before his face, nor cenſure any man ſeverely behind his back.

Flatterers only lift a man up, as it is ſaid the eagle does the tortoiſe, to get ſomething by his fall.

Wiſdom, virtue, and valour, have a natural right to govern; he alone ought to command others, who has moſt wiſdom to diſcover what is juſt; moſt virtue to adhere to it; and moſt courage to put it into execution.

Reputation is a great inheritance, it begetteth opinion, (which ruleth the world) opinion riches, riches honour: It is a perfume that a man carrieth about him, and leaveth wherever he goes: and it is the beſt heir of a man's virtue.

The ſhorteſt way to attain reputation is that of merit; if induſtry be founded on merit, it is the true way of obtaining it.

The gaining of reputation is but the revealing of your virtue and worth to the beſt advantage.

Great merit and high fame, are like a high wind and a large ſail, which do often ſink the veſſel.

It is more difficult to repair a credit that is once ſhaken, than to keep that in a flouriſhing greenneſs, which was never blaſted.

Reputation is like fire, when you have kindled it, you may eaſily preſerve it; but, if once you extinguiſh it, you will not eaſily kindle it again, at leaſt not make it burn ſo bright as before.

Nature produces merit; virtue carries it to perfection; and fortune gives it the power of acting.

It was a ſaying of *Pythagoras*, thoſe are our friends who reprimand us, not thoſe who flatter us.

To

To be covetous of applauſe diſcovers a ſlender merit, and ſelf-conceit is the ordinary attendant of ignorance.

A man ought to bluſh when he is praiſed for perfections he does not poſſeſs.

Praiſes would be of great value, did they but confer upon us the perfections we want.

Be careful how you receive praiſe from men; from good men, neither avoid it nor glory in it; from bad men, neither deſire it nor expect it: to be praiſed of them that are evil, or for that which is evil, is equal diſhonour; he is happy in his merit, who is praiſed by the good, and imitated by the bad.

Praiſe no man too liberally when he is preſent, nor cenſure him too laviſhly when he is abſent; the one ſavours of flattery, the other of malice, and both are reprehenſible; the true way to advance another's virtue, is to follow it; the beſt means to decry another's vice, is to decline it.

Clear

Clear and round dealing is the honour of man's nature; hate nothing but what is diſhoneſt, fear nothing but what is ignoble, and love nothing but what is juſt and honourable.

Faithful are the wounds of a friend; but the kiſſes of an enemy are deceitful.

Fame is the attendant of virtue, and virtue is the forerunner of happineſs here, and bleſſedneſs hereafter.

Not the multitude of applauſes, but it is the good ſenſe of the applauders, which eſtabliſhes a valuable reputation.

Preſerve carefully your reputation; if that be once loſt, you are like a cancelled writing of no value.

Praiſe nothing but what is worthy of commendation, ſo ſhall your judgment be approved, and honeſtly applauded.

Perfections of the body are nothing comparable to the excellent qualities and endowments of the mind. For thoſe are but the varniſhes and ſhadows of a meer man, but theſe are the perfections

fections and excellencies of a wise man; since wisdom is an essential part of nobility.

Remember to speak of yourself as seldom as may be. If you praise yourself, it is arrogance; if you dispraise, it is folly.

Speak not well of any undeservedly, that is fordid *flattery*: speak not well of yourself, though never so deserving, lest you be tempted to *vain-glory*, but value more a good conscience than a good commendation.

Some poor men are under-valued, because worth nothing; and some rich men over-valued, tho' nothing worth.

It is the property of a great wit to decline esteem; to be covetous of applause discovers a slender merit, and self-conceit is the ordinary attendant of ignorance.

Virtue and vice divide the whole world betwixt them; the one hath the greater part, but the other is the more desirable; this maketh miserable, but that

that happy; the former affords true pleaſure, but the latter procures certain miſery.

Virtuous perſons are by all good men openly reverenced, and even ſilently by the bad, ſo much do the beams of virtue dazzle even unwilling eyes.

We ſhould be careful to deſerve a good reputation, by doing well; and, when that care is once taken, not to be over-anxious about the ſucceſs.

If we would perpetuate our fame or reputation, we muſt do things worth writing, or write things worth reading.

He that juſtly rebuketh a wiſe man, ſhall afterwards find more favour than he that flattereth with his tongue.

It is better that a man's own works, than that another man's words, ſhould praiſe him. Know thyſelf, ſaid *Bias*; ſo ſhall no flatterer deceive thee.

Many take leſs care of their *conſcience* than their *reputation*. The religious man *fears*, the man of honour *ſcorns* to do an ill action.

He

He that reviles me (it may be), calls me fool; but he that flatters me, if I take not heed, will make me one.

The philoſopher *Bias*, being aſked, What animal he thought the moſt hurtful? replied, That of wild creatures, a *tyrant*; and of tame ones, a *flatterer*.

King *Alphonſus* was wont to ſay, that his dead counſellors, *meaning his books*, were to him far better than the living; for they, without flattery or fear, preſented to him truth.

It is better, ſaid *Antiſthenes*, to fall among crows, than flatterers; for thoſe only devour the dead, theſe the living.

Flatter not, nor be thou flattered. Follow the dictates of your reaſon, and you are ſafe.

A death-bed flattery is the worſt of treacheries. Ceremonies of mode and compliment are mightily out of ſeaſon, when life and ſalvation come to be at ſtake.

In order that all men may be taught to ſpeak truth, it is neceſſary that all likewiſe

likewiſe ſhould learn to hear it; for no ſpecies of falſehood is more frequent than flattery, to which the coward is betrayed by fear, the dependent by intereſt, and the friend by tenderneſs. Thoſe who are neither ſervile, or timorous, are yet deſirous to beſtow pleaſure; and while unjuſt demands of praiſe continue to be made, there will always be ſome whom hope, fear, or kindneſs, will diſpoſe to pay them. *Johnſon.*

Flatter not yourſelf in your faith to God, if you want charity for your neighbour; and think not that you have charity for your neighbour, if you want faith to God; where they are not both together, they are both wanting; they are both dead if once divided.

Praiſe, like gold and diamonds, owes its value only to its ſcarcity. It becomes cheap as it becomes vulgar, and will no longer raiſe expectation, or animate enterprize. It is, therefore, not only neceſſary that wickedneſs, even

when

when it is not ſafe to cenſure it, be denied applauſe, but that goodneſs be commended only in proportion to its degree; and that the garlands due to the great benefactors of mankind, be not ſuffered to fade upon the brow of him, who can boaſt only petty ſervices and eaſy virtues. *Johnſon.*

Honours, monuments, and all the works of vanity and ambition, are demoliſhed and deſtroyed by time; but the *reputation of wiſdom* is venerable to poſterity.

For people of worth, it is not neceſſary to fetch praiſes from their predeceſſors; 'tis enough to ſpeak of their own particular merit: it is happy to have ſo much merit, that our birth is the leaſt thing reſpected in us.

Princes are ſeldom dealt truly with, but when they are taught to ride the *great horſe*, which knowing nothing of diſſembling, will as ſoon throw an *Emperor* as a *groom*.

Of WEALTH, LUXURY, *and the* PURSUIT *of* PLEASURE.

THE luxurious live to eat and drink; but the wiſe and temperate eat and drink to live.

The man of pleaſure and the free-thinker, who deny the being of a God, and live as they liſt, under the notion that all things came into being by *chance*, will do well to conſider, if the world was made by *chance*, whether there might not be alſo a *Hell* made by *chance*, and they ſhould fall into it by *chance*, and ſo by *chance* be miſerable to all eternity,—what a damnable chance this will be!

Thoſe men who have waſted their own eſtates, will help you to conſume yours: they are like the fox in the fable, who having loſt his tail, perſuaded others to cut off theirs as troubleſome.

Money in your purſe will credit you; wiſdom

wiſdom in your head adorn you; but both in your neceſſity will ſerve you.

A ſeaſonable gathering, and a reaſonable ſpending, make a good houſekeeping.

Balance your expences by the juſt weight of your own eſtate, and not by the poiſe of another's ſpending.

We heap ſuppers upon dinners, and dinners upon ſuppers without intermiſſion; it coſts us more to be miſerable, than would make us perfectly happy.

Our life is like a comedy; breakfaſt is the prologue, a dinner [illegible] lude, a ſupper the epilogue.

If mankind would only attend human nature, without gaping after ſuperfluities, a cook would be found as needleſs, as a ſoldier in time of peace: we may have neceſſaries upon very eaſy terms, whereas we put ourſelves to great pains for exceſs.

The more ſimple the diet is, the better is the chyle; for variety of meats

and drink, doth beget various and diverse ſpirits, which have a conflict amongſt themſelves.

If you have as many diſeaſes in your body, as a bill of mortality contains, this one receipt of temperance will cure them all.

Pleaſures, while they flatter a man, ſling him to death.

Every luſt that we entertain deals with us as *Delila* did with *Sampſon*, not only robs us of our ſtrength, but leaves us full bo[illegible].

[illegible] kills more than the ſword, [illegible] from hence proceeds ſloth, [illegible]uchery, heavineſs of mind, and the diſſolution of all virtues, with prodigality, and an innumerable long train of diſeaſes, and even death itſelf.

Immoderate pleaſures ſhorten men's days more than the beſt medicaments can prolong them; the poor are ſeldomer ſick for the want of food, than the rich are by the exceſs of it. Meats that are too reliſhing, and which create

an

an immoderate appetite, are rather a poiſon than a nutriment. Medicines in themſelves are really miſchievous, and deſtructive of nature, and ought only to be uſed on preſſing occaſions; but the grand medicament, which is always uſeful, is ſobriety, temperance in pleaſures, tranquillity of mind, and bodily exerciſe: in this the blood is ſweetened and in good temperament, and all ſuperfluous humours are diſſipated.

Riches beget pride, pride impatience, impatience revenge, revenge war; war poverty, poverty humility, humility patience, patience peace, and peace riches.

Men that are covetous, make it their ſtudy to heap up wealth, and only to pleaſe their fancy ſtarve their bellies.

Riches, beauty, honour, ſtrength, or any other worldly good that we have enjoyed, and is paſt, do but grieve us; that which is preſent doth not ſatisfy, that which may be hoped for, as future,

is altogether uncertain; what folly or madneſs then is it to truſt to any of them?

The ſhorteſt way to be rich, is not by enlarging our *eſtates*, but by contracting our *deſires*.

Wiſdom is better without an inheritance, than an inheritance without wiſdom.

A great *fortune* in the hands of a fool is a great *misfortune*. The more riches a fool has, the greater fool he is.

If ſenſuality were pleaſure, beaſts are happier than men: but human felicity is lodged in the ſoul, not in the fleſh.

He that abounds in riches, good cheer, dogs, horſes, equipages, fools, and flatterers, *muſt certainly be a great man*.

Let pleaſures be ever ſo innocent, the exceſs is always criminal.

Pleaſures unduly taken enervate the ſoul, make fools of the wiſe, and cowards of the brave. A libertine life is not a life of liberty.

Though

Though want is the ſcorn of every wealthy fool, an innocent poverty is yet preferable to all the guilty affluence the world can offer.

Ariſtippus ſaid, he liked no pleaſure, but that which concerned a man's true happineſs.

The *Egyptians* at their feaſts, to prevent exceſſes, ſet a *ſkeleton* before their gueſts, with this *motto*, Remember *ye* muſt be ſhortly ſuch.

There is but one ſolid pleaſure in life; and that is our *duty*. How miſerable then, how unwiſe, how unpardonable are they, who make that one a pain!

Avoid gaming, for among many other evils which attend it, are theſe: *Loſs of time, loſs of reputation, loſs of health, loſs of fortune, loſs of temper, ruin of families, defrauding of creditors; and what is often the effect of it, the loſs of life, both temporal and eternal.*

The ingenious M. *Paſcal* kept always in mind this maxim, *Avoid pleaſure and ſuperfluity.*

All men of eſtates are, in effect, but truſtees for the benefit of the diſtreſſed; and will be ſo reckoned, when they are to give an account.

The *great* are under as much difficulty to expend with pleaſure, as the *mean* to labour with ſucceſs.

There needs no train of ſervants, no pomp or equipage, to make good our paſſage to Heaven; but the graces of an honeſt mind, directed by a true faith, will ſerve us upon the way, and make us happy at our journey's end.

Extravagance and ſenſuality brought *Pericles*, *Callias* the ſon of *Hypponicus*, and *Nicias*, not only to neceſſity, but to extreme poverty; and when all their ſubſtance was exhauſted, they then drank to each other in a *bowl* of *poiſon*, and thus miſerably ended their days. This is one of the many lamentable inſtances which may be given of the fatal effects of extravagance and ſenſuality.

Of WOMEN, LOVE, *and* MARRIAGE.

NEVER marry without the full conſent both of your intended companion's friends and your own.

Marriage is not commonly unhappy, but as life is unhappy, and moſt of thoſe who complain of connubial miſeries, have as much ſatisfaction as their natures would have admitted, or their conduct procured, in any other condition. *Johnſon.*

Marriage ſhould be conſidered as the moſt ſolemn league of perpetual friendſhip; a ſtate from which artifice and concealment are to be baniſhed for ever; and in which every act of diſſimulation is a breach of faith. *Ibid.*

Pride, in a woman, deſtroys all ſymmetry and grace; and affectation is a more terrible enemy to a fine face, than the ſmall pox.

No woman is capable of being beautiful, who is not incapable of being falſe.

No woman can be handſome by the force of features alone, any more than ſhe can be witty only by the help of ſpeech.

It is treaſon againſt the law of love, and of God, for any to marry, unleſs they wed; that is, unleſs they love, and be true to their love. *Prov.* v. 19. *Heb.* xiii. 4.

Ride not poſt for your match, if you do, you may in the period of your journey take ſorrow for your inn, and make repentance your hoſt.

I would not adviſe you to marry a woman for her beauty; for beauty is like ſummer fruits, which are apt to corrupt, and not laſting.

There is a great difference between a portion and fortune with your wife; if ſhe be not virtuous, let her portion be never ſo great, ſhe is no fortune to you.

It is not the luſtre of gold, the ſparkling of diamonds, and emeralds, nor the ſplendor of the purple tincture that adorns or embelliſhes a woman, but

gravity, diſcretion, humility, and modeſty.

Where love is, there is no labour, and if there is labour, the labour is loved.

Love ever what is honeſt, as moſt lovely; and deteſt what is the contrary, as moſt deteſtable.

The utmoſt of a woman's character is contained in domeſtic life; firſt, her piety towards God; and, next, in the duties of a daughter, a wife, a mother, and a ſiſter.

Nothing can atone for the want of modeſty and innocence; without which beauty is ungraceful, and quality contemptible.

Many of the misfortunes in families ariſe from the trifling way women have in ſpending their time, and gratifying only their eyes and ears, inſtead of their reaſon and underſtanding.

There is nothing that wears out a fine face like the vigils of the card-table, and thoſe cutting paſſions which natu-

naturally attend them. Haggard looks, and pale complexions, are the natural indications of a female gameſter.

The plainer the dreſs, with greater luſtre does beauty appear. Virtue is the greateſt ornament, and good ſenſe the beſt equipage

An inviolable fidelity, good humour, and complacency of temper, in a wife, outlive all the charms of a fine face, and make the decays of it inviſible.

He who gets a good huſband for his daughter, hath gained a ſon; and he who meets with a bad one, hath loſt a daughter.

The ſureſt way of governing both a private family, and a kingdom, is for a huſband, and a prince, to yield at certain times ſomething of their prerogative.

He that contemns a ſhrew to the degree of not deſcending to word it with her, does worſe than beat her.

Of

Of TRUTH, LYING, *and* DISSIMULATION.

SUSPECT a tale-bearer, and never truſt him with thy ſecrets, who is fond of entertaining thee with another's: no wiſe man will put good liquor into a leaky veſſel.

Tricks and treachery are the practice of fools, who have not ſenſe enough to be honeſt.

He that diſſembleth with God, is not to be truſted by man, *John* ii. 23, 24. 2 *Theſſ.* iii. 2.

Some men by flattery (an art much in faſhion) have raiſed themſelves, and done their buſineſs without running any riſque; but I look upon flatterers as the peſts of ſociety, and the diſgraces of human nature.

There is no crime more infamous than the violation of truth; it is apparent, that men can be ſociable beings no longer than they can believe each other.

other. When ſpeech is employed only as the vehicle of falſehood, every man muſt diſunite himſelf from others, inhabit his own cave, and ſeek prey only for himſelf. *Johnſon.*

All men muſt acknowledge lying to be one of the moſt ſcandalous ſins that can be committed between man and man; a crime of a deep dye, and of an extenſive nature, leading into innumerable ſins; for lying is practiſed to deceive, to injure, betray, rob, deſtroy, and the like: lying, in this ſenſe, is the concealing of all other crimes, the ſheep's cloathing upon the wolf's back, the phariſee's prayer, the harlot's bluſh, the hypocrite's paint, the murderer's ſmile, the thief's cloak, and *Judas*'s kiſs. In a word, it is mankind's darling ſin, and the devil's diſtinguiſhed characteriſtic.

A diſſembler (who is generally a covetous and deſigning hypocrite) is very dexterous at giving out of news, and hath a mint always about him to coin ſuch

ſuch as may be current and ſeaſonable to anſwer his ends.

Truth is not only a man's ornament, but his inſtrument; it is the *great* man's glory, and the *poor* man's ſtock: a man's truth is his livelihood, his recommendation, his letters of credit.

Lying is a ſin deſtructive to ſociety; for there is no *trade* where there is no *truſt*, and no *truſt* where there is no *truth*; and yet this curſed trade of lying creeps into all trades, as if there was no living (as one ſpeaks) without lying: but ſure it is, we had better be *loſers than liars*, for he ſells a dear bargain indeed, that ſells his conſcience with his commodity.

Lie not in mirth; jeſting lies bring ſerious ſorrows: he is a fool that deſtroys his own ſoul to make ſport for other people.

Let this be always your rule: if 'tis not decent, never do it; if 'tis not true, never ſpeak it.

There is nothing, ſays *Plato*, ſo delighſful

lightful as the hearing or the ſpeaking of truth. For this reaſon, there is no converſation ſo agreeable as that of the man of integrity, who hears without any intention to betray, and ſpeaks without any intention to deceive.

Where diligence opens the door of the underſtanding, and impartially keeps it, truth is ſure to find both an entrance and a welcome too.

Plain truth muſt have plain words; ſhe is innocent, and accounts it no ſhame to be ſeen naked: whereas the hypocrite or double-dealer ſhelters and hides himſelf in ambiguities and reſerves.

An honeſt man is believed without an oath; for his reputation ſwears for him.

There are lying looks, as well as lying words; diſſembling ſmiles, deceiving ſighs, and even a lying ſilence.

Ariſtotle lays it down for a maxim, *That a brave man is clear in his diſcourſe, and*

and keeps close to truth. And *Plutarch* calls lying *the vice of a slave.*

There cannot be a greater treachery, than first to raise a confidence, and then deceive it.

There is no vice, that doth so cover a man with shame, as to be found false and perfidious.

All a man can get by lying and dissembling, is, that he shall not be believed when he speaks truth.

Nothing is more noble, nothing more venerable, than fidelity; faithfulness and truth are the most sacred excellencies and endowments of the human mind.

If falsehood, like truth, had but one face only, we should be upon better terms; for we should then take the contrary to what the lyar says, for certain truth.

An hypocrite is under perpetual constraint; and what a torment must it be for a man always to appear different from what he really is!

Of

Of DRUNKENNESS *and* INTEMPERANCE.

BEWARE of drunkenneſs, leſt all good men beware of you; where drunkenneſs reigns, there reaſon is an exile, virtue a ſtranger, God an enemy, blaſphemy is wit, oaths are rhetoric, and ſecrets are proclamations.

Of all vices, take heed of drunkenneſs; other vices are but fruits of diſordered affections, this diſorders, nay baniſhes reaſon; other vices but impair the ſoul, this demoliſhes her two chief faculties, the underſtanding and the will; other vices make their own way, this makes way for all vices: he that is a drunkard, is qualified for all vice.

It is an ill thing for a man not to know the gage of his own ſtomach; nor to conſider that men do many things in their drink that they are aſhamed of when ſober: drunkenneſs being nothing but a voluntary madneſs,

it

it emboldens men to undertake all ſorts of miſchief; it both irritates wickedneſs, and diſcovers it; it does not only make men vicious, but ſhews them to be ſo; and the end of it is either ſhame or repentance.

Whilſt the drunkard ſwallows wine, wine ſwallows him: God diſregards him, angels deſpiſe him, men deride him, virtue declines him, the devil deſtroys him.

In the firſt warmth of our liquor, we begin to have an opinion of our wit; the next degree of heat gives us an opinion of our courage: the firſt error brings us often into a quarrel, and the ſecond makes us come off as pitifully.

Drunkenneſs and covetouſneſs do much reſemble one another: for the more a man drinks, the more he thirſteth; and the more he hath, ſtill the more he coveteth.

He that goes to the tavern, firſt for the love of company, will at laſt go there for the love of liquor.

It was a uſual ſaying with the great Lord *Verulam*, that not one man of a thouſand died a natural death; and that moſt diſeaſes had their riſe and origin from intemperance: for drunkenneſs and gluttony ſteal men off ſilently and ſingly; whereas ſword and peſtilence do it by the lump: but then death makes a halt, and comes to a ceſſation of arms; but the other knows no ſtop or intermiſſion, but perpetually jogs on, depopulates inſenſibly, and by degrees: and though this is every day experienced, yet men are ſo enſlaved by cuſtom and a long habit, that no admonition will avail.

Drunkenneſs is a ſin, at which the moſt ſober heathens bluſhed. The *Spartans* brought their children to lothe it, by ſhewing them a drunkard, whom they gazed at as a *monſter*: Even *Epicurus* himſelf, who eſteemed happineſs to conſiſt in pleaſure, yet was temperate, as *Cicero* obſerves.

Of TIME, BUSINESS, *and* RECREATION.

FOR every thing you buy or ſell, let or hire, make an exact bargain at firſt; and be not put off to an hereafter by one that ſays to you, "we ſhan't diſ-"agree about trifles."

Rather pay wages to a ſervant, than accept the offered help of occaſional attendants—ſuch are never paid.

He that would have his buſineſs well done, muſt either do it himſelf, or ſee the doing it.

He that follows his recreation when he ſhould be minding his buſineſs, is like, in a little time, to have no buſineſs to follow.

The hand of the diligent ſhall bear rule, but the ſlothful hand ſhall be under tribute.

It is the great art and philoſophy of life to make the beſt of the preſent, whether it be good or bad; and to bear the one with reſignation and patience,

and enjoy the other with thankfulneſs and moderation.

How unthinking muſt thoſe unhappy perſons be, who make it a common excuſe, for idle and pernicious amuſements, that they do it to *kill time*.

Make good uſe of time, if you love eternity; reflect that yeſterday cannot be recalled; to-morrow cannot be aſſured; to-day is only yours, which, if you procraſtinate, you loſe; which loſt, is loſt for ever: one day preſent is worth two to come.

The ſtory of *Melancthon* affords a ſtriking lecture on the value of time, which was, that whenever he made an appointment, he expected not only the *hour*, but the *minute* to be fixed, that the day might not run out in the idleneſs of ſuſpenſe.

Life is continually ravaged by invaders; one ſteals away an hour, and another a day; one conceals the robbery by hurrying us into buſineſs, another by lulling us with amuſement: the

the depredation is continued through a thouſand viciſſitudes of tumult and tranquillity, till, having loſt all, we can loſe no more. *Johnſon.*

There is a kind of men who may be claſſed under the name of *buſtlers*, whoſe *buſineſs* keeps them in perpetual motion, yet whoſe motion *always eludes their buſineſs*; who are always to do what they never do; who cannot ſtand ſtill becauſe they are wanted in another place, and who are wanted in many places becauſe they can ſtay in none. *Johnſon.*

After you have uſed faithful diligence in your lawful calling, perplex not your thoughts about the iſſue and ſucceſs of your endeavours, but labour to compoſe your mind in all conditions of life, to a quiet and ſteady dependence on God's providence, being anxiouſly careful for nothing.

Diligence alone is a fair fortune, and induſtry a good eſtate: idleneſs doth waſte a man as inſenſibly, as induſtry

doth improve him: you may be a younger brother for your fortune, but induſtry will make you an heir.

Diligence, the hand-maid of providence, is parent of intelligence, and the noble diſpenſer of excellence; all arts and ſciences are at her command: ſhe crowns all her ſons and lovers with riches and honour.

Diligence puts almoſt every thing into our power, and will in time make *even* children capable of the beſt and greateſt things.

Induſtry is never unfruitful. Action keeps the ſoul both ſweet and ſound, whilſt ſlothfulneſs rots it to noiſomneſs. There is a kind of good angel waiting upon diligence, always carrying a laurel in his hand to crown her; whereas idleneſs for her reward is ever attended with ſhame and poverty.

If you ſpend the day profitably, you will have cauſe to rejoice in the evening.

Leiſure without learning is death, and

and idleneſs the grave of a living man. It was a brave ſaying of *Scipio* (and every ſcholar can ſay it), That he was never leſs alone, than when alone. I pity thoſe who ſpend themſelves, and miſpend their time in doing nothing, or worſe than nothing; who are always idle, or ill employed.

Riſe early to your buſineſs, learn good things, and oblige good men; theſe are three things you ſhall never repent of.

Time is the moſt precious, and yet the moſt brittle jewel we have: 'tis what every man bids largely for, when he wants it, but ſquanders it away moſt laviſhly when he has it.

The bow that is always bent will ſuffer a great abatement in the ſtrength of it: and ſo the mind of man will be too much ſubdued, and humbled, and wearied, ſhould it be always intent upon the cares and buſineſs of life, without the allowance of ſomething whereby it may divert and recreate

itſelf. But then, as no man uſes to make a meal of ſweet-meats, ſo we muſt take care, that we be not exceſſive and immoderate in the purſuit of thoſe pleaſures we have made choice of.

The loſs of wealth may be regained, of health recovered, but the loſs of precious time can never be recalled.

Viſits made or received, are uſually an intolerable conſumption of our time, unleſs prudently ordered; and they are for the moſt part ſpent in vain and impertinent diſcourſes.

When you go forth upon buſineſs, conſider with yourſelf what you have to do; and when you return, examine what you have done.

Xenocrates divided each day into ſeveral parts, for various employments, aſſigning one to ſilence, wherein to ſtudy what to ſay.

As many days as we paſs without doing ſome good, are ſo many days entirely loſt.

There are but very few who know how

how to be idle and innocent. By doing nothing we learn to do ill.

Time is what we want moſt, but what we uſe worſt; for which we muſt all account, when time ſhall be no more.

If age puts an end to our deſires of pleaſure, and does the buſineſs of virtue, there can be no cauſe of complaint.

It is with our time as with our eſtates: a good huſband makes a little go a great way.

There is no man but hath a ſoul; and if he will look carefully to that, he need not complain for want of buſineſs.

Should the greateſt part of people ſit down, and draw up a particular account of their time, what a ſhameful bill would it be! ſo much extraordinary for eating, drinking, and ſleeping, beyond what nature requires; ſo much in revelling and wantonneſs; ſo much for the recovery of the laſt night's intemperance; ſo much in gaming, plays, and maſquerades; ſo much in paying

and

and receiving formal and impertinent viſits, in idle and fooliſh prating, in cenſuring and reviling our neighbours; ſo much in dreſſing our bodies, and talking of faſhions; and ſo much waſted and loſt in doing nothing.

A wiſe man will diſpoſe of time paſt to obſervation and reflection; time preſent, to duty; and time to come, to Providence.

Let your recreation be manly, moderate, ſeaſonable, and lawful: the uſe of recreation is to ſtrengthen your labour, and ſweeten your reſt. But there are ſome ſo rigid, or ſo timorous, that they avoid all *diverſions*, and dare not but abandon *lawful delights*, for fear of offending. Theſe are hard tutors, if not tyrants to themſelves; whilſt they pretend to a mortified ſtrictneſs, are injurious to their own *liberty*, and to the *liberality* of their Maker.

Of RETIREMENT *and the* PRIVATE LIFE.

EXCESSIVE privacy, and conſtant retirement, are apt to make men out of humour with others, and too fond of themſelves.

If I lie under the protection of heaven, a poor cottage for retreat is more worth than the moſt magnificent palace: here I can enjoy the riches of content in the midſt of an honeſt poverty; here undiſturbed ſleeps and undiſſembled joys do dwell; here I ſpend my days without cares, and my nights without groans; my innocency is my ſecurity and protection.

He that lives cloſe, lives quiet; he fears nobody, of whom nobody is afraid; he that ſtands below upon the firm ground, needs not fear falling.

It is a ſtark madneſs for a man to think he ſhall be ſafe and quiet, when he is great.

You

You will find by experience, (which is the beſt looking-glaſs of wiſdom) that a private life is not only more pleaſant, but more happy than any princely ſtate.

Excommunicate all manner of vain imaginations, and run in the way of the divine commandments.

Every morning meditate on the uncertainty of the time to come, and every evening examine the employment of the day paſt.

Some ſuſpenſion of common affairs, ſome pauſe of temporal pain and pleaſure, is doubtleſs neceſſary to him that deliberates for eternity, who is forming the only plan in which miſcarriage cannot be repaired, and examining the only queſtion in which miſtake cannot be rectified. *Johnſon.*

The more a man is contemplative, the more happy he is, and aſſimulated to the divine eſſence.

Solitude relieves us when we are ſick of company; and converſation, when we are weary of being alone.

As too long a retirement weakens the mind, ſo too much company diſſipates it.

The ſilent virtues of a good man in ſolitude, are more amiable than all the noiſy honours of active life.

He who reſigns the world, is in conſtant poſſeſſion of a ſerene mind; but he who follows the pleaſures of it, meets with nothing but remorſe and confuſion.

A firſt miniſter of ſtate has not ſo much buſineſs in public, as a wiſe man has in private.

O the ſweetneſs and pleaſure of thoſe bleſſed hours that I ſpend apart from the noiſe and buſineſs of the world! How calm, how gentle! not ſo much as a cloud or breath of wind to diſturb the ſerenity of my mind. The world to me is a priſon, and ſolitude a paradiſe.

Give me a retired life, a peaceful conſcience, honeſt thoughts, and virtuous actions, and I can pity *Cæſar*.

Of CAUTIONS *and* COUNSELS.

COUNSEL with caution: few are thanked for advice which they are forward to give.

Directly contradict none, except ſuch as deal in bold and groundleſs aſſertions.

Beware of ſtrangers; and behave with caution and reſerve in mixt companies.

Hearken to the warnings of conſcience, if you would not feel its wounds.

Get this principle wrought in your heart, that there is nothing got by ſin, but miſery; nothing loſt by holineſs, but Hell.

It was good advice of Chriſt, *If any man will ſue thee at law, and take away thy coat, let him have thy cloak alſo*: the reaſon is evident, leſt the lawyer ſhould come between, and ſtrip you naked even to your ſhirt.

Remem-

Remember that one crown in your purſe will do you more honour than ten ſpent.

Set bounds to your zeal by diſcretion, to error by truth, to paſſion by reaſon, to diviſions by charity.

Let your prayers be as frequent as your wants; and your thankſgivings as your bleſſings.

In the morning think what you have to do, for which aſk God's bleſſing; at night, what you have done, for which you muſt aſk pardon.

He that dares ſometime be wicked for his advantage, will be always ſo, if his intereſt require it.

Let thy eſtate ſerve thy occaſions; thy occaſions, thyſelf; thyſelf, thy ſoul; thy ſoul, thy God.

Diſpoſe of the time paſt, to obſervation and reflection; time preſent, to duty, and time to come, to providence.

If your means ſuit not with your ends, purſue thoſe ends which ſuit with your means.

It is eaſier to give counſel, than to take it; wiſe men think they do not need it, and fools will not take it.

Be not over curious in prying into myſteries; leſt by ſeeking things which are needleſs, we omit things which are neceſſary. It is more ſafe to doubt of uncertain matters, than to diſpute of undiſcovered myſteries.

In your diſcourſe take heed what you ſpeak, and to whom you ſpeak: how you ſpeak, and when you ſpeak; what you ſpeak, ſpeak truly; when you ſpeak, ſpeak wiſely; a fool's heart is in his tongue, but a wiſe man's tongue is in his heart.

It is much better to keep children in order by ſhame and generoſity of inclination, than by fear.

Be not over precipitate in your deſigns; great deſigns require great conſiderations, and they muſt have their time of maturing, otherwiſe they will prove abortive.

Be

Be ſcrupulous to preſerve your reputation; if that be once loſt, you are like a cancelled writing, of no value, and at beſt you do but ſurvive your own funeral: for reputation is like a glaſs, which being once cracked, will never be made whole again; it will bring you into contempt like the planet *Saturn*, which hath firſt an evil aſpect, and then a deſtroying influence.

Be timely wiſe, rather than wiſe in time, for after wiſdom is ever accompanied with tormenting withes.

Be very cautious in commending yourſelf, for he who is continually entertaining his companions with commendations of himſelf, diſcovers a weak underſtanding, and is ever the object of contempt and ridicule to men of ſenſe and judgment.

Beware of a too ſanguine dependence upon future expectations: the moſt promiſing hopes are ſometimes daſhed in pieces, by the intervention of ſome unforeſeen and unexpected accident.

Boaſt not of your health and ſtrength too much, but whilſt you enjoy them, praiſe God, and uſe them well, leſt he deprive you of them.

Bury not your faculties in the ſepulchre of idleneſs, but thoſe endowments wherewith Providence hath any ways enriched you, let prudence always manage: and evermore endeavour to ſecure every minute to a commendable, ſober, or pious employment.

Be not raſhly exceptious, nor rudely familiar; the one breeds contention, the other contempt.

Diſdain not your inferior in the gifts of fortune, for he may be your ſuperior in the gifts of the mind.

Entertain charity, and ſeek peace with all men; be helpful to your friends, and kind to ſtrangers, but love and do good even to your enemies, for otherwiſe you uſurp, not deſerve, the name of a Chriſtian.

Give your friend counſel with the greateſt caution when he aſks it of you, leſt

leſt you do him hurt, and he accuſe you of enmity. Raſh counſel is unprofitable to him that giveth it, and hurtful to him that receiveth it; therefore be ready to hear, careful to contrive, but ſlow to ſpeak.

Give not your advice or opinion before required, for that is to upbraid the others ignorance, and to value your own parts overmuch: neither accuſtom yourſelf to find fault with other men's actions, for you are not bound to weed their gardens.

Be not haſty in thy tongue, and in thy deeds ſlack and remiſs. Let not thine hand be ſtretched out to receive, and ſhut when thou ſhouldeſt repay.

Men ought to be more conſiderate in writing than in ſpeaking, becauſe a raſh and indiſcreet word may be corrected preſently; but that which is written, can no more be denied or amended, but with infamy.

Omit no opportunity of doing good and you will find no opportunity for doing ill.

Truſt not to the promiſe of a common ſwearer, for he that dares ſin againſt God, for neither profit nor pleaſure, will treſpaſs againſt you for his own advantage. He that dares break the precepts of his father, will eaſily be perſuaded to violate the promiſe unto his brother.

When King *Pyrrhus* prepared his expedition into *Italy*, his wiſe counſellor *Cyneas*, to make him ſenſible of the vanity of his ambition, ſaid, *Well, Sir, to what end do you make all this preparation?* To make myſelf maſter of *Italy*, replied the King. *And what after that is done*, ſaid *Cyneas?* I will paſs over into *Gaul* and *Spain*, ſaid the other. *And what then?* I will go then to ſubdue *Africa*; and laſtly, when I have brought the whole world into my ſubjection, I will ſit down and reſt content at my own eaſe. *For Heaven's ſake, Sir*, replied *Cyneas, tell what hinders that you may not, if you pleaſe, be now in the condition you ſpeak of? Why do you not now,*

now, at this inſtant, ſettle yourſelf in the ſtate you ſeem to aim at, and ſpare the labour and hazard you interpoſe.

Plato often inculcates this great precept, *Do thine own work, and know thyſelf.*

Be always at leiſure to do good; never make buſineſs an excuſe to decline the offices of humanity.

In all the affairs of human life, let it be your care not to hurt your mind, nor offend your judgment.

Never expect any aſſiſtance or conſolation in thy neceſſities from drinking companions.

Prefer ſolid ſenſe to wit; never ſtudy to be diverting without being uſeful; let no jeſt intrude upon good manners; nor ſay any thing that may offend modeſty.

In marriage, prefer the perſon before wealth; virtue before beauty, and the mind before the body; then you have a *wife*, a *friend*, and a *companion*.

Inſult not over miſery, nor deride infirmity. The *frogs* in the well ſaid pertinently to the boys that pelted them, *Children, though this be ſport to you, it is death to us.*

Conſider at the beginning of an undertaking, and weigh the conveniences with the inconveniences, for innumerable incommodities and incumbrances commonly accompany inconſideration and raſhneſs.

If you are diſpoſed to be merry, have a ſpecial care to three things: firſt, that your mirth be not againſt religion; ſecondly, that it be not againſt charity; thirdly, that it be not againſt chaſtity: and then be as merry as you can, only in the Lord.

Let no man be confident of his own merit; the beſt err: and let no man rely too much neither upon his own judgment, for the wiſeſt are deceived.

Keep innocency, 'tis the greateſt felicity, and a good conſcience, for 'tis a continual feaſt: this is the only muſic which

Which makes a merry heart; this makes the priſoner ſing, when the jailer trembles.

Better bring thy mind to thy condition, than have thy condition brought to thy mind.

Keep your tongue, and keep your friend; for few words cover much wiſdom, and a fool being ſilent is thought wiſe.

Know the ſecrets of your eſtate, how much you are able, and how much you ought to ſpend. But live not at the utmoſt; ſave ſomething to pay for misfortunes.

Live ſo as to have no cauſe of bluſhing in private: if you ſtand in awe of yourſelf, you will have no need of *Seneca*'s imaginary overſeer.

Lay this up as a maxim, that if your ſoul is not adorned with modeſty, prudence and ſolid goodneſs, all your external accompliſhments will be but mere pageantry.

THOSE who put off repentance to another day, have a day more to repent of, and a day leſs to repent in.

In giving, let your object be the neceſſitous and deſerving—your end, their advantage, not your own praiſe—and your guide, your circumſtances and exigencies.

Blame not, before thou haſt examined the truth; underſtand firſt, and then rebuke.

Piety is the beſt profeſſion; honeſty the beſt policy; vice its own puniſhment; and virtue its own reward.

They that deſerve nothing, ſhould be content with any thing: ſinner, What deſerveſt thou?

The knowledge of ſin is the firſt ſtep towards amendment, for he that does not know he hath offended, is not willing to be reproved. You muſt therefore

fore find out yourſelf, before you can amend yourſelf. Some glory in their vices. And do you imagine they have any thought about reforming, who place their very vices in the room of virtues? Therefore, reprove thyſelf; ſearch thyſelf very narrowly. Firſt turn accuſer to thyſelf, then a judge, and then a ſuppliant. And dare for once diſpleaſe thyſelf.

In all your actions think God ſees *you*, and in all his actions labour to ſee *him*; that will make you fear him, this will move you to love him. The fear of God is the beginning of knowledge, and knowledge of God is perfection of love.

If you neglect your love to your neighbour, in vain you profeſs your love to God; for by your love to God, your love to your neighbour is acquired; and by your love to your neighbour, your love to God is nouriſhed.

Love for *love*, is but juſtice and gratitude; love for *no love*, is favour and kindneſs;

kindneſs; but love for *hatred* and *enmity*, is a moſt divine temper, a ſteady and immutable goodneſs, that is not to be ſtirred by provocation, and ſo far from being conquered, that it is rather confirmed by its contrary.

It matters not what a man loſes, if he ſaves his ſoul; but if he loſes his ſoul, it matters not what he ſaves.

To render good for evil is God-like, to render evil for good is devil-like, to render evil for evil is beaſt-like: which reader do you do?

Pitch upon that courſe of life which is the moſt excellent, and cuſtom will render it the moſt delightful.

Without God's aſſiſtance, we can do nothing, *John* xv. 5. 2 *Cor.* iii. 5. and without God's bleſſing, all we do will come to nothing.

Men love the evil in themſelves, yet no man loves it in another; and though a man may be a friend to ſin, yet no body loves the ſinner.

Let

Let integrity be the ballaſt of your ſoul, and virtue the lading; you may be deprived of honours and riches againſt your will, but not of your virtues except you conſent.

Pray often, becauſe you ſin always; repent quickly, leſt you die ſuddenly; he that repents becauſe he wants power to act, repents not of ſin 'till he forſakes it; and he that wants power to commit his ſin, does not forſake ſin, but ſin forſakes him.

Purify your morning ſoul with private and due devotion; till then, admit no buſineſs. The firſt-born of your thoughts are God's, and not yours but by ſacrilege; therefore think yourſelf not ready to enter on temporal concerns till you have praiſed him; and he will be always ready to bleſs you.

Bleſſings are little priz'd while *poſſeſſed*, but highly eſteemed the very inſtant they are *preparing* for their flight; bitterly regretted when once they are *gone*, and to be ſeen no more.

There

There are two ſorts of perſons ſcarce to be comforted, viz. a rich man, when he finds himſelf dying; and a beauty, when ſhe ſees her charms fading.

We are *happy* in the ſame way God is happy; or we are *miſerable* in the ſame way the *devil* is miſerable. As *evil* makes *miſerable*, ſo *goodneſs* makes *happy*.

Were men ſenſible of the happineſs that reſults from true religion, the voluptuous man would there ſeek his pleaſure, the covetous man his wealth, and the ambitious man his glory.

If what you have received from God you ſhare to the poor, you thereby gain a bleſſing. But if what you have taken from the poor you give to God, you purchaſe thereby a curſe; for he that puts to pious uſury, robs the ſpittal to build an hoſpital; and the cry of the one will out-plead the prayers of the other.

Giving of alms, is rejected by God, when it is done only *to be ſeen of men*; or,

or, it is ſo far rejected, as it is tinctured with that principle; for our Saviour told the Phariſees, *They had already their reward.*

He that fears God truly, ſerves him faithfully, loves him entirely, prays unto him devoutly, and diſtributes to the poor liberally.

The fear of God is the greateſt treaſure of the heart of man; it will be attended with wiſdom, juſtice, peace, joy, refined pleaſures, true liberty, ſweet plenty, and ſpotleſs glory.

Let us always remember God is omnipreſent: if we go up into heaven he is there, if we go down into hell he is there alſo; in the former reigns his infinite mercy; in the latter, his eternal vengeance.

Take no pleaſure in the favour of an ideot, nor in the fancy of a lunatick, nor in the phrenzy of a drunkard; make them the object of your pity, not of your paſtime; when you behold them, reflect how much you are beholden

holden to him, that ſuffered you not to be like them; there is no difference between you and them, but God's favour.

It is dangerous to jeſt with God, death, or the devil; for the *firſt* neither can nor will be mocked; the *ſecond* mocks all men one time or other; and the *third* puts an eternal *ſarcaſm* on thoſe that are too familiar with him.

There is no real felicity for man, but in reforming all his errors and vices, and entering upon a ſtrict and conſtant courſe of virtue. This only makes life comfortable, renders death ſerene and peaceful, and ſecures, through Chriſt, eternal joy and bleſſedneſs hereafter.

Sin and ſorrow are inſeparable; you cannot let in the one, and ſhut out the other; he that ſwims in ſin, muſt ſink in ſorrow.

Zeal not rightly directed is pernicious, for as it makes a good cauſe better, ſo it makes a bad cauſe worſe.

Learn

Learn to overcome yourſelf in all things, for the love of your Creator, and then you ſhall be able to attain to divine knowledge.

The beſt way to keep out wicked thoughts, is always to be employed in good ones; let your thoughts be where your happineſs is, and let your heart be where your thoughts are; ſo tho' your habitation is on earth, your converſation will be in heaven.

It is the great leſſon of morality, to do as we would be done by, and to love our neighbour as ourſelves.

Juſtinian ſaid, that the inſufficiency of human prudence, magnifies the all-ſufficiency of Divine Providence.

Man enjoys all things in himſelf, that enjoys himſelf; but he only enjoys himſelf, that enjoys his God; and he alone enjoys his God, that believes in him.

Piety is the foundation of virtue; where the ſpring is polluted, the ſtream cannot be pure; and where the ground-

work

work is not good, the building is not laſting; he does nothing that begins not well: that is only praiſe-worthy, which proceeds from a right principle. Divinity is a better ſtock than morality to graft on; little can be expected from depraved nature.

Religion is the ſtay of the weak, the maſter of the ignorant, the philoſophy of the ſimple, the oratory of the devout, the remedy of ſin, the counſel of the juſt, and the comfort of the troubled.

Wiſe *Solomon*, from the ſublimity of his underſtanding, pronounced this divine aphoriſm; that *to fear God, and keep his commandments, is the whole duty of man.*

Never defer the amendment of your life to the laſt hour, becauſe the thief was ſaved: for as that was a precedent that none ſhould deſpair, ſo was it but one example that none ſhould preſume Deſperation is a double ſin, and final impenitence hath no remiſſion.

He that makes any thing his chiefeſt good,

good, wherein virtue, reaſon, and humanity, do not bear a part, can never do the offices of friendſhip, juſtice, or liberality.

Virtue is like precious odours, moſt fragrant by being cruſhed: for proſperity beſt diſcovers vice; but adverſity beſt diſcovers virtue.

A good man is influenced by God himſelf, and has a kind of divinity within him.

It is uſually ſeen, that the wiſer men are about the things of this world, the leſs wiſe they are about the things of the next.

The principal point of wiſdom is, to know how to value things juſt as they deſerve. There is nothing in the world worth being a knave for.

Nobody giving attention to *Diogenes*, while he diſcourſed of virtue, he fell a ſinging; and every one crouding to hear him, Great Gods! ſaid he, now much more is folly admired than wiſdom!

Nothing is more ridiculous than to

to be ſerious about trifles, and to be trifling about ſerious matters.

A firm faith, and true honeſty, are not to be forced by neceſſity, or corrupted by reward.

Alexander Severus allowed Chriſtianity out of love to that one precept, *Do not that to another, which thou wouldſt not have done to thyſelf.*

To be furious in religion is to be *irreligiouſly* religious. Perſecution can be no argument to perſuade, nor violence the way to converſion.

The *Mexicans* ſalute their new-born infants in this manner: *Child, thou art come into the world to ſuffer: endure, and hold thy peace.*

The firſt of all virtues is innocence; the next modeſty. If we baniſh modeſty out of the world, ſhe carries away with her half the virtue that is in it.

Pay no reverence to a grey-headed error: for as antiquity cannot privilege a miſtake, ſo novelty cannot prejudice truth.

I am

I am too noble, and of too high a birth (faid *Seneca*) to be a ſlave to my body, which I look upon only as a chain thrown upon the liberty of my ſoul.

O grievous fraid! If I look into myſelf, I cannot endure myſelf: if I look not into myſelf, I cannot know myſelf. If I conſider myſelf, my own face affrights me: if I conſider not myſelf, my damnation deceives me. If I ſee myſelf, my horror is intolerable: if I ſee not myſelf, death is unavoidable.

A man deſpiſes me: what then? Did he know me more, he would perhaps deſpiſe me more. But I know myſelf better than he can know me; and therefore deſpiſe myſelf more. And though his contempt in this inſtance may be groundleſs, yet in others it would be but too well founded. I will therefore not only bear with, but forgive it.

Conſider how much more you often

ſuffer from your anger and grief, than from thoſe very things for which you are angry and grieved.

Nothing can be more unhappy than that man, who ranges every where, ranſacks every thing, digs into the bowels of the earth, dives into other men's boſoms, but does not conſider all the while, that his own mind will afford him ſufficient ſcope for enquiry and entertainment, and that the care and improvement of himſelf will give him buſineſs enough.

Why ſhould we not take an enemy for our tutor, who will inſtruct us *gratis* in thoſe things we knew not before? For an enemy ſees and underſtands more in matters relating to us than our friends do. Becauſe love is blind, but ſpite, malice, ill-will, wrath, and contempt, talk much, are very inquiſitive and quick-ſighted.

Our enemy, to gratify his ill-will towards us, acquaints himſelf with the infirmities both of our bodies and minds;

minds; ſticks to our faults, and makes his invidious remarks upon them, and ſpreads them abroad by his uncharitable and ill-natured reports. Hence we are taught this uſeful leſſon for the direction and management of our converſation in the world, *viz.* that we be circumſpect and wary in every thing we ſpeak or do, as if our enemy always ſtood at our elbow, and overlooked our actions.

There is no ſmall courage in men when they ſcorn to deſpair, and wait for a more propitious opportunity. To give up a good cauſe becauſe it wants ſucceſs, is to turn infidel and apoſtate.

If avarice be your vice, yet make it not your puniſhment. Miſerable men commiſerate not themſelves, bowelleſs unto others, and mercileſs unto their own bowels. Let the fruition of things bleſs the poſſeſſion, and think it more ſatisfaction to live richly than die rich. For ſince your good works, not your goods, will follow you; ſince wealth

is an appurtenance of life, and no dead man rich; to famish in plenty, and live poorly to die rich, were but a multiplying improvement in madness, and use upon use in folly.

It is the privilege of human nature above brutes to love those that offend us: in order to this, consider (1.) That the offending party is of kin to you; (2.) That he acts thus, because he knows no better; (3.) He may have no design to offend you; (4.) You will both of you be quickly in your graves; but above all, (5.) You have received no harm from him: for your mind or reason is the same it was before.

Riches, honours, power, and the like, which owe all their worth to our false opinion of them, are too apt to draw the heart from virtue. We know not how to prize them: they are not to be judged of by the common vogue, but by their own nature. They have nothing to attract our esteem, but that we are used to admire them; they are not cried

cried up becauſe they are things that ought to be deſired, but they are deſired, becauſe they are generally cried up.

It was a ſaying of *Ariſtotle's*, that virtue is *neceſſary* to the young, to age *comfortable*, to the poor *ſerviceable*, to the rich an *ornament*, to the fortunate an *honour*, to the unfortunate a *ſupport*; that ſhe *ennobles* the ſlave, and *exalts* nobility itſelf.

There is nothing men are more deficient in, than knowing their own characters. I know not how this ſcience comes to be ſo much neglected. We ſpend a great deal of time in learning uſeleſs things, but take no pains in the ſtudy of ourſelves, and in opening the folds and doubles of the heart.

The great GOD ſeems to have given that commandment (KNOW THYSELF) to thoſe men more eſpecially, who are apt to make remarks on other men's actions, and forget themſelves.

MISCELLANIES.

IT is a noble ſcience to know one's ſelf well; and a noble courage to know how to yield.

No man can be provident of his time that is not prudent in the choice of his company.

A faithful friend that reproveth of errors, is preferable to a deceitful paraſite: the wounds of a friend are more healing than the ſoft words of a flatterer.

A wiſe man valueth content more than riches, and a virtuous mind, rather than great preferment.

A contented mind is more worth than all the treaſure of both the Indies: and he that is maſter of himſelf in an innocent and homely retreat, enjoys all the wealth and curioſities of the univerſe.

A juſt man ſhould account nothing more precious than his word, nothing more

more venerable than his faith, and nothing more ſacred than his promiſe.

Time, patience and induſtry, are the three grand maſters of the world, they bring a man the end of his deſires, whereas an imprudent and turbulent murmur, oftentimes turns him out of the way to his propoſed ends.

To think well is only to dream well, but 'tis well doing that perfects the work; for as virtue is the luſtre of action, ſo action is the life of virtue.

By four things is an eſtate kept: firſt, by underſtanding it; ſecondly, by not ſquandering it away before it comes in; thirdly, by frequent reckoning with ſervants; fourthly, by keeping a quarterly audit.

I have ſeen ſome perſons who have had great eſtates left them, to break their faſt in plenty, dine in poverty, and ſup in infamy.

A ſound faith is the beſt divinity; a good conſcience the beſt law, and temperance the beſt phyſic.

One

One month in the ſchool of affliction will teach you more than the great precepts of *Ariſtotle* in ſeven years; for you can never judge rightly of human affairs, unleſs you have firſt felt the blows, and found out the deceits of fortune.

There are four good *mothers*, of whom are often born four unhappy *daughters*: truth begets hatred, proſperity pride, ſecurity danger, and familiarity contempt.

When a man draws himſelf into a narrow compaſs, fortune has the leaſt mark at him.

None are ſo invincible as your half-witted people; who know juſt enough to excite their pride, but not ſo much as to cure their ignorance.

The ſoul is always buſy; and if it be not exerciſed about ſerious affairs, will ſpend its activity upon trifles.

No man has a thorough taſte of proſperity, to whom adverſity never happened.

The

The *Dutch* have a good proverb, *Thefts never enrich, alms never impoverish, prayers hinder no work.*

There are none that fall ſo unpitied, as thoſe that have raiſed themſelves upon the ſpoils of the public.

He that follows nature, is never out of his way. Nature is ſometimes ſubdued, but ſeldom extinguiſhed.

Civility is a kind of charm that attracts the love of all men; and too much is better than to ſhew too little.

He hath made a good progreſs in buſineſs, that hath thought well of it beforehand. Some *do* firſt, and *think* afterwards.

It is better to ſuffer without a cauſe, than that there ſhould be a cauſe for our ſuffering.

It is difficult for a man to have ſenſe, and be a knave: a true and ſolid genius conducts to order, truth, and virtue.

If a man cannot find eaſe within himſelf, it is to little purpoſe to ſeek it any where elſe.

The

The way to live eaſy is to mind our own buſineſs, and leave others to take care of theirs.

Do not return the temper of ill-natured people upon themſelves, nor treat them as they do the reſt of mankind.

When people treat you ill, and ſhew their ſpite, and ſlander you, enter into their little ſouls, go to the bottom of them, ſearch their underſtandings; and you will ſoon ſee, that nothing they may think or ſay of you need give you one troubleſome thought.

If any man, with opprobrious language, objects to you crimes you know nothing of, you ought to enquire into the cauſes or reaſons of ſuch falſe accuſations; whereby you may learn to take heed for the future, leſt you ſhould unwarily commit thoſe offences which are unjuſtly imputed to you.

If any one ſpeak evil of you, flee home to your own conſcience, and examine your heart; if you be guilty, it

is

is a juſt correction; if not guilty, it is a fair inſtruction; make uſe of both; ſo ſhall you diſtil honey out of gall, and out of an open enemy, make a ſecret friend.

It is ſometimes a hard matter to be certain, whether you have received ill uſage or not; for men's actions oftentimes look worſe than they are: and we muſt be thoroughly informed of a great many things before we can rightly judge.

It is not things, but men's opinions of things that diſturb them. Things do not touch the mind, but ſtand quietly without; the vexation comes from within, from our ſuſpicions only.

Nothing can be a greater inſtance of wiſdom and humanity, than for a man to bear ſilently and quietly the follies and revilings of an enemy; taking as much care not to provoke him as he would to ſail ſafely by a dangerous rock.

Let

Let us carefully obſerve thoſe good qualities wherein our enemies excel us; and endeavour to excel them, by avoiding what is faulty, and imitating what is excellent in them.

If any one can convince me that I am wrong in any point of ſentiment or practice, I will alter it with all my heart: for it is truth I ſeek, and that can hurt nobody. It is only perſiſting in error or ignorance that can hurt us.

Remember that true fortitude ſurmounts all difficulties; and that you cannot paſs into the temple of honour, but through that of virtue.

We can make choice of our meats, why not of our words too? We can examine what goes into our mouths, and why not what comes out of them as well? for the latter is more dangerous in a family than the former in the ſtomach.

The greateſt puniſhment of an injury is the conviction of having done it, and no man ſuffers more than he that is turned over to the pain of repentance.

Learn not to judge too raſhly of any one, either in reſpect to good or evil, for both are dangerous.

Knowledge will ſoon become folly, when good ſenſe ceaſes to be its guardian.

It is for young men to gather knowledge, and for old men to uſe it; and aſſure yourſelf, that no man gives a fairer account of his time, than he that makes it his daily ſtudy to make himſelf better.

It is not ſo very difficult for men to know themſelves, if they took but proper pains to enquire into themſelves; but they are more ſolicitous to be thought what they ſhould be, than really careful to be what they ought to be.

X Uſe law and phyſic only in caſes of neceſſity; they that uſe them otherwiſe, abuſe themſelves into weak bodies and light purſes; they are good remedies, bad buſineſſes, and worſe recreations.

The

X very good

The true felicity of life, is to be free from perturbations, to underſtand our duties towards God and man, to enjoy the preſent without any anxious dependence upon the future, not to amuſe ourſelves with either hopes or fears, but to reſt ſatisfied with what we have, which is abundantly ſufficient; for he that is ſo, wants nothing.

If length of days be thy portion, make it not thy expectation. Reckon not upon long life: think every day the laſt, and live always beyond thy account.

Happy is he who not being the ſlave of another, has not the fooliſh ambition of making another his ſlave.

It is not health, nobility, or riches, that can juſtify a wicked man; nor is it the want of all theſe that can diſcredit a good one.

We ſhould manage ourſelves with regard to our fortune, as we do with regard to our health; when good, enjoy and make the beſt of it; when ill, bear

it

it patiently, and never take strong physic, without an absolute necessity.

Idleness is the womb or fountain of all wickedness; for it consumes and wastes the riches and virtues we have already, and disenables us to get those we have not.

It matters not from what stock we are descended, so long as we have virtue; for that alone is true nobility.

No men are so oft in the wrong, as those who pretend to be always in the right.

It is best for every man to be content with his own condition, since destiny distributes the employments of the world among men, by rules into which we cannot penetrate.

This world is like a lottery, wherein we must expect to meet with many unlucky chances.

There is no man that visits the world, but will be put sometimes to straits and nonest shifts: necessity reaches wisdom, while prosperity makes fools.

Sweet is the look of ſorrow for an offence, in a heart determined never to commit it more!—Upon that altar only could I offer up my wrongs. *Sterne.*

Honour thy father with thy whole heart, and forget not the ſorrows of thy mother:—How canſt thou recompenſe them the things that they have done for thee?

It is uſual with God to retaliate men's diſobedience to their parents in kind: commonly our own children ſhall pay us home for it. I have read in a grave author, of a wicked wretch, that dragged his father along the houſe; the father begged of him not to draw him beyond ſuch a place, for, ſaid he, "I dragged my father no farther." This was a ſad, but juſt retribution of God.

Reproof ſhould not exhauſt its power upon petty failings; let it watch diligently againſt the incurſion of vice, and leave foppery and futility to die of themſelves.

Miſcel-

Miſcellaneous Reflections,

Extracted from the Works of the late SAMUEL JOHNSON, L. L. D.

THERE is an inconſiſtency in anger, very common in life; which is, that thoſe who are vexed to impatience, are angry to ſee others leſs diſturbed than themſelves; but when others begin to rave, they immediately ſee in them what they could not find in themſelves, the deformity and folly of uſeleſs rage.

It very ſeldom happens to a man that his buſineſs is his pleaſure. What is done from neceſſity, is ſo often to be done when againſt the preſent inclination, and ſo often fills the mind with anxiety, that an habitual diſlike ſteals upon us, and we ſhrink involuntarily from the remembrance of our taſk.—This is the reaſon why almoſt every one wiſhes to quit his employment:—

he does not like another ſtate, but is diſguſted with his own.

Advice is offenſive, not becauſe it lays us open to unexpected regret, or convicts us of any fault which has eſcaped our notice, but becauſe it ſhews that we are known to others as well as ourſelves; and the officious monitor is perſecuted with hatred, not becauſe his accuſation is falſe, but becauſe he aſſumes the ſuperiority which we are not willing to grant him, and has dared to detect what we deſire to conceal.

If we would have the kindneſs of others, we muſt endure their follies. He who cannot perſuade himſelf to withdraw from ſociety, muſt be content to pay a tribute of his time to a multitude of tyrants. To the loiterer, who makes appointments which he never keeps—to the conſulter, who aſks advice which he never takes—to the boaſter, who bluſters only to be praiſed—to the complainer, who whines only to be pitied—to the projector, whoſe

whose happiness is to entertain his friends with expectations, which all but himself know to be vain—to the œconomist, who tells of bargains and settlements—to the politician, who predicts the fate of battles and breach of alliances—to the usurer, who compares the different funds; and to the talker, who talks only because he loves to be talking.

To get a name can happen but to few. A name, even in the most commercial nation, is one of the few things which cannot be bought—it is the free gift of mankind, which must be deserved before it will be granted, and is at last unwillingly bestowed.

The main of life is composed of small incidents and petty occurrences, of wishes for objects not remote, and grief for disappointments of no fatal consequence; of insect vexations, which sting us and fly away; and impertinencies which buz a while about us, and are heard no more. Thus a few pains,

and a few pleaſures, are all the materials of human life; and of theſe the proportions are partly allotted by Providence, and partly left to the arrangement of reaſon and choice.

He that wai[illegible]tunity to do much at once, [illegible] his life in idle wiſhes, [illegible] in the laſt hour, his uſelef[illegible] barren zeal.

In general, thoſe paren[illegible] reverence, who moſt deſer[illegible] that lives well cannot be de[illegible]

Nature makes us poor only [illegible] want neceſſaries, but cuſtom g[illegible] name of poverty to the want of [illegible] fluities.

Pride is ſeldom delicate, it will pleaſe itſelf with very mean advantages; and envy feels not its own happineſs, but when it may be compared with the miſery of others.

Peeviſhneſs, though ſometimes it ariſes from old age, or the conſequence of ſome miſery, it is frequently one of the

the attendants on the proſperous, and is employed by inſolence, in exacting homage; or by tyranny, in harraſſing ſubjection. It is the offspring of idleneſs, or pride; of idleneſs, anxious for trifles, or pride, unwilling to endure the leaſt obſtruction of her wiſhes. Such is the conſequence of peeviſhneſs; it can be borne only when it is deſpiſed.

Combinations of wickedneſs would overwhelm the world, by the advantage which licentious principles afford, did not thoſe who have long practiſed perfidy, grow faithleſs to each other.

To be of no church, is dangerous. Religion, of which the rewards are diſtant, and which is animated only by faith and hope, will glide by degrees out of the mind, unleſs it be invigorated, and re-impreſſed by external ordinances, by ſtated calls to worſhip, and the ſalutary influence of example.

To tell our own ſecrets is generally folly, but that folly is without guilt.

To communicate thoſe with which we are entruſted, is always treachery, and treachery for the moſt part combined with folly.

Malevolence to the clergy is ſeldom at a great diſtance from irreverence to religion.

In ſolitude, if we eſcape the example of bad men, we likewiſe want the counſel and converſation of the good.

Suſpicion is no leſs an enemy to virtue than to happineſs. He that is already corrupt, is naturally ſuſpicious; and he that becomes ſuſpicious, will quickly be corrupt.

Idle and indecent applications of ſentences taken from ſcripture, is a mode of merriment which a good man dreads for its profaneneſs, and a witty man diſdains for its eaſineſs and vulgarity.

Many men miſtake the love for the practice of virtue, and are not ſo much good men, as the friends of goodneſs.

Succeſs and miſcarriage have the

ſame

ſame effects in all conditions. The proſperous are feared, hated, and flattered; and the unfortunate avoided, pitied, and deſpiſed.

To dread no eye, and to ſuſpect no tongue, is the great prerogative of innocence; an exemption granted only to invariable virtue. But guilt has always its horrors and ſolicitudes; and to make it yet more ſhameful and deteſtable, it is doomed often to ſtand in awe of thoſe, to whom nothing could give influence or weight, but their power of betraying.

To know the world is neceſſary, ſince we were born for the help of one another; and to know it early is convenient, if it be only that we may learn early to deſpiſe it.

Youth is of no long duration; and in maturer age, when the enchantments of fancy ſhall ceaſe, and phantoms of delight dance no more about us, we ſhall have no comforts but the eſteem of wiſe men, and the means of doing good.

good. Let us therefore ſtop, whilſt to ſtop is in our power. Let us live as men, who are ſome time to grow old, and to whom it will be the moſt dreadful of all evils, to count their paſt years by follies, and to be reminded of their former luxuriance of health, only by the maladies which riot has produced.

Piety is the only proper and adequate relief of decaying man. He that grows old without religious hope, as he declines into imbecility, and feels pains and ſorrows inceſſantly crowding upon him, falls into a gulph of bottomleſs miſery, in which every reflection muſt plunge him deeper, and where he finds only new gradations of anguiſh and precipices of horror.

He that would paſs the latter part of his life with honour and decency, muſt, when he is *young*, conſider that he ſhall one day be *old*, and remember, when he is *old*, that he has once been *young*.

To do the beſt can ſeldom be the lot

lot of man; it is ſufficient if, when opportunities are preſented, he is ready to do good. How little virtue could be practiſed if beneficence were to wait always for the moſt proper objects and the nobleſt occaſions; occaſions that may never happen, and objects that may never be found?

The great diſturbers of our happineſs in this world, are our deſires, our griefs, and our fears; and to all theſe the *conſideration of mortality* is a certain and ready remedy. "Think (ſays Epictetus) frequently on poverty, baniſhment, and death, and thou wilt never indulge violent deſires, or give up thy heart to mean ſentiments."

Frugality may be termed the daughter of prudence, the ſiſter of temperance, and the parent of liberty. He that is extravagant, will quickly become poor, and poverty will enforce dependence, and invite corruption. It will almoſt always produce a paſſive compliance with the wickedneſs of others,

others, and there are few who do not learn by degrees to practiſe thoſe crimes which they ceaſe to cenſure.

Perhaps every man may date the predominance of thoſe deſires that diſturb his life, and contaminate his conſcience, from ſome unhappy hour, when too much leiſure expoſed him to their incurſions; for he has lived with little obſervation, either to himſelf, or others, who does not know that to be idle is to be vicious.

There are ſaid to be pleaſures in madneſs, known only to madmen. There are certainly miſeries in idleneſs, which the idler can only conceive.

No man is ſo open to conviction as the *idler*; but there is none on whom it operates ſo little.

The drunkard, for a time, laughs over his wine—the ambitious man triumphs in the miſcarriage of his rival; but the *captives of indolence* have neither *ſuperiority* nor *merriment*.

There

There are ſome that profeſs idleneſs in its full dignity; who call themſelves the *Idle*, as *Buſiris*, in the play, calls himſelf the *Proud*; who boaſt that they do nothing, and thank their ſtars that they have nothing to do; who ſleep every night 'till they can ſleep no longer, and riſe only that exerciſe may enable them to ſleep again; who prolong the reign of darkneſs by double curtains, and never ſee the ſun, but to tell him *how they hate his beams*; whoſe whole labour is to vary the poſtures of indolence; and whoſe day differs from their night, but as a couch, or chair, differs from a bed.

To hear complaints with patience, even when complaints are vain, is one of the duties of friendſhip: and tho' it muſt be allowed, that he ſuffers moſt like a hero who hides his grief in ſilence, yet it cannot be denied that he who complains, acts like a man—like a ſocial being, who looks for help from his fellow creatures.

No

No one ought to remind another of misfortunes of which the ſufferer does not complain, and which there are no means propoſed of alleviating. We have no right to excite thoughts which neceſſarily give pain, whenever they return, and which perhaps might not have revived but by abſurd and unſeaſonable compaſſion.

Diffidence may check reſolution, and obſtruct performance; but compenſates its embarraſſments by more important advantages: it conciliates the proud, and ſoftens the ſevere; averts envy from excellence, and cenſure from miſcarriage.

The folly of allowing ourſelves to delay what we know cannot be finally eſcaped, is one of the general weakneſſes, which in ſpite of the inſtruction of moraliſts, and the remonſtrances of reaſon, prevail to a greater or leſs degree in every mind: Even they who moſt ſteadily withſtand it, find it, if not the moſt violent, the moſt pertina-

cious

cious of their paſſions, always renewing its attacks, and though often vanquiſhed, never deſtroyed.

On SLANDER. By *Sterne.*

HOW frequently is the honeſty and integrity of a man diſpoſed of by a ſmile or ſhrug!—how many good and generous actions have been ſunk into oblivion, by a diſtruſtful look, or ſtampt with the imputation of proceeding from bad motives, by a myſterious and ſeaſonable whiſper!

Look into companies of thoſe whoſe gentle natures ſhould diſarm them, we ſhall find no better account.—How large a portion of chaſtity is ſent out of the world by diſtant hints,—nodded away and cruelly winked into ſuſpicion, by the envy of thoſe who are paſt all temptation of it themſelves! How often does the reputation of a helpleſs creature bleed by a report—which the party, who is at the pains to propagate it,

it, beholds with much pity and fellow-feeling——that ſhe is heartily ſorry for it,——hopes in God it is not true: however, as Archbiſhop *Tillotſon* wittily obſerves upon it, is reſolved, in the mean time, to give the report her paſs, that at leaſt it may have fair play to take its fortune in the world,—to be believed or not, according to the charity of thoſe into whoſe hands it ſhall happen to fall!

So fruitful is this vice in variety of expedients, to ſatiate as well as diſguiſe itſelf. But if theſe ſmoother weapons cut ſo ſore,—what ſhall we ſay of open and unblufhing ſcandal—ſubjected to no caution, tied down to no reſtraints!—If the one, like an arrow ſhot in the dark, does nevertheleſs ſo much ſecret miſchief,—this, like the peſtilence, which rageth at noon-day, ſweeps all before it, levelling without diſtinction the good and the bad; a thouſand fall beſide it, and ten thouſand on its right hand;—they fall—ſo rent and torn in

this

this tender part of them, ſo unmercifully butchered, as ſometimes never to recover either the wounds,—or the anguiſh of heart which they have occaſioned.

On SEDUCTION. *By the ſame.*

HOW abandoned is that heart which bulges the tear of innocence, and is the cauſe—the fatal cauſe of overwhelming the ſpotleſs ſoul, and plunging the yet untainted mind into a ſea of ſorrow and repentance!—Though born to protect the fair, does not man act the part of a Demon—firſt alluring by his temptations, and then triumphing in his victory?—When villainy gets the aſcendency, it ſeldom leaves the wretch 'till it has thoroughly polluted him.

Of SCEPTICISM *and* INFIDELITY.

THERE never was any man ſo inſenſible not to perceive a Deity throughout the ordinary courſe of nature, though many have been ſo obſtinately ungrateful as not to confeſs it.

However abandoned ſome men may have lived to vice and irreligion, yet ſcarce ever one died a real atheiſt; for, notwithſtanding their wicked courſe of life might make them often wiſh there was no Deity, yet, upon their death-beds they have acknowledged their infidelity, and not only feared, but believed the identity of ſuch a Being.

We are falling into an age of *vain philoſophy* (as the *Apoſtle* calls it), and ſo deſperately over-run with *drolls* and *ſceptics*, that there is hardly any thing ſo certain, and ſo ſacred, that is not expoſed to queſtion or contempt.

Practical atheiſm has always been the grand ſupport of *ſpeculative*; and deſervedly

ſervedly eſteemed no leſs dangerous in its tendency and effects.

I can hardly think that man to be in his right mind, ſays *Cicero*, who is deſtitute of religion.

Cicero hath obſerved, that no kind of men are more afraid of God, than ſuch as pretend not to believe his being.

The impoſſibility of proving there is no God, is a demonſtration that there is one.

When a man jeſts upon religion, or declares it is indifferent what religion we are of, it is moſt certain, that himſelf is of no religion at all.

It is certain there never was a man that ſaid, there was no God, but he wiſhed it firſt.

It has been rightly obſerved, that in one point the *atheiſt* is the moſt credulous man in the world, who believes the univerſe to be the production of chance.

As folly and inconſiderateneſs are the foundation of infidelity, the great pil-

lars and ſupport of it are, either a vanity of appearing wiſer than the reſt of mankind, or an oſtentation of courage in deſpiſing the terrors of another world, which have ſo great an influence on what they call weaker minds; or an averſion to a belief that muſt cut them off from many of thoſe pleaſures they propoſe to themſelves, and fill them with remorſe for many of thoſe they have already taſted.

An atheiſt is the moſt vain pretender to reaſon in the world: the whole ſtrength of atheiſm conſiſts in contradicting the univerſal reaſon of mankind. They have no principles, nor can have any; and therefore they can never reaſon, but only confidently deny and affirm.

To make up a confirmed atheiſt, there muſt be a continued ſeries of the moſt reſolute oppoſition to all ſound reaſon, conſcience, conſideration, and all degrees of moral virtue, with whatſoever elſe illuſtrates the true dignity of our nature.

The learned Earl of *Northampton*, being troubled with atheiſtical ſuggeſtions, put them all off this way, *viz.* If I could give any account how myſelf, or any thing elſe, had a being without God; how there came ſo uniform and ſo conſtant a conſent of mankind, of all ages, tempers, and educations (otherwiſe differing ſo much in their apprehenſions) about the being of God, the immortality of the ſoul, and religion; in which they could not likely either deceive ſo many, or, being ſo many, could not be deceived, I could be an atheiſt.

They have gained a great prize indeed, ſays *Cicero*, who have perſuaded themſelves to believe, that, when death comes, they ſhall utterly periſh! What comfort is there—what is there to be boaſted of, in that opinion? If in this I err, ſays he, that I think the ſouls of men immortal, I err with pleaſure; nor will I ever, whilſt I live, be forced out

of an opinion which yields me ſo much delight.

If we believe that God *is*, and act conſonantly, we ſhall be *ſafe*, if he be *not*; and eternally *happy*, if he *be*: whereas if we believe, that he is *not*, we are ſure to be *miſerable* for ever, if he *be*; and are only *ſafe*, from being miſerable for ever, if he be *not*.

While we are in this life, our beſt and ſecureſt condition is expoſed to a world of ſad and uncomfortable accidents, which we have neither the wiſdom to foreſee, nor the power to prevent: and where ſhall we find relief, if there be no God.

They that deny a God, deſtroy man's nobility; for certainly man is of kin to the beaſts by his body; and, if he be not of kin to God by his ſpirit, he is an ignoble creature.

'Tis a certain maxim, that ſuch perſons as take themſelves out of God's protection are always at a loſs, and know not how to diſpoſe of themſelves.

Of

Of DEATH *and* ETERNITY.

A Conſtant fear of death, joined to a continual anxiety for the preſervation of life, vitiates all the reliſhes of it, and caſts a gloom over the whole face of nature, as it is morally impoſſible we ſhould take any real delight in that which we every moment of our lives are in dread of loſing.

By making the thoughts of death familiar to us, it greatly helps to take off that terrible appearance in which it is viewed by vulgar minds.

Death is feared and ſhunned by the wicked, as a rock which they are every moment of their lives in the utmoſt anxieties to avoid; but, to the good man, it is viewed with a pleaſing aſpect, as the harbour of peace and eternal happineſs, which he ſoon hopes to arrive at.

The gate which leads to eternal life is a ſtraight gate, therefore we ſhould

fear; but bleſſed be God, it is an open gate, therefore we may hope.

Woes make the ſhorteſt time ſeem long; and joys make the longeſt time ſeem ſhort: oh, eternity, eternity is that which makes woes woes, and joys joys indeed! *Matt.* xxv. 46.

My life is full of miſery, and I have but a few days to live: happy miſeries that end in joy; happy joys that have no end; happy end that ends in eternity.

Prepare to part with life willingly; ſtudy more how to die than how to live; if you would live till you are old, live as if you were to die when you are young.

The horror with which ſome men entertain thoughts of death, and the uncertainty of its approach, fill a melancholy mind with innumerable apprehenſions, and conſequently diſpoſe it to groundleſs prodigies and predictions; for as it is the chief concern of wiſe men, to retrench the evils of life, by reaſon-

reaſonings of Philoſophy; ſo it is the employment of fools, to multiply them, by ſentiments of ſuperſtition.

What doeſt thou ail! O mortal man! or to what purpoſe is it to ſpend thy life in groans and complaints, under the apprehenſions of death? Where are thy paſt years and pleaſures? Are they not vaniſhed and loſt in the flux of time, as if thou hadſt put water into a ſieve? Bethink thyſelf then of a retreat, and leave the world with the ſame content and ſatisfaction as thou wouldeſt do a plentiful table, and a jolly company, upon a full ſtomach.

In ſome caſes it requires more courage to live than to die. He that is not prepared for death ſhall be perpetually troubled, as well with vain apprehenſions as with real dangers; but the important point is, to ſecure a well-grounded hope of a bleſſed immortality.

All things have their ſeaſons; they begin, they increaſe, and they die: the heavens

heavens and the earth grow old, and are appointed their periods. That which we call death, is but a pauſe or ſuſpenſion; and in truth a progreſs to life, only our thoughts look downwards upon the body, and not upwards upon things to come. All things under the ſun are mortal; cities, empires; and the time will come, when it ſhall be a queſtion where they are; and perchance, whether they had a being, or no. Some will be deſtroyed by war; others by luxury, fire, inundations, earthquakes: why then ſhould it trouble me to die, as a forerunner of an univerſal diſſolution?

What providence has made *neceſſary*, human prudence ſhould comply with *chearfully*; as there is a neceſſity of death, ſo that neceſſity is equal and invincible; none can complain of that which every man muſt ſuffer as well as himſelf; it is but a ſubmiſſion to the lot, which the whole world has ſuffered! that is gone before us, and ſo muſt they alſo who ſucceed us.

There are *two* things of great importance to us, viz. to *live well*; and, ſecond, to *die well*: to live as we *ſhould*, and to die as we *would*; to live according to God's directions, and to die according to our own heart's deſire.

Let us all ſo order our converſation in the world, that we may live, when we are dead, in the affections of the *beſt*, and leave an honourable teſtimony in the conſciences of the *worſt*. Let us oppreſs none; do good to all: that we may ſay when we die, as good *Ambroſe* did, *I am neither aſhamed to live, nor afraid to die.*

Death is no more than a turning us over from time to eternity: it leads to immortality; and that is recompence enough for ſuffering of it.

The way to bring ourſelves with eaſe to a contempt of the world, is to think daily of leaving it.

It is this makes us averſe to death, that it tranſlates us to things we are unacquainted with, and we tremble at the

the thought of thoſe things that are unknown to us. We are naturally afraid of being in the dark; and death is a leap in the dark.

How miſerable is that man, that cannot look backward but with ſhame, nor forward without terror! What comfort will his riches afford him in his extremity; or what will all his ſenſual pleaſures, his vain and empty titles, robes, dignities and crowns avail him, in the day of his diſtreſs?

Beauty is a flower which ſoon withers; health changes, and ſtrength abates; but innocency is immortal, and a comfort both in life and death.

The young may die ſhortly; but the aged cannot live long; green fruit may be plucked off, or ſhaken down; but the ripe will fall of itſelf.

You are juſt taking leave of the world, and have you not yet learned to be friends with every body? And that to be an honeſt man, is the only way to be a wiſe one?

To

To neglect at any time preparation for death, is to ſleep on our poſt at a ſiege; but to omit it in old age, is to ſleep at an attack. *Johnſon.*

Death, ſays *Seneca*, falls heavy upon him, who is too much known to others, and too little to himſelf.

It is remarkable that death increaſes our veneration for the good, and extenuates our hatred of the bad.

Riches profit not in the day of wrath; but a conſciouſneſs of well doing will refreſh our ſouls, even under the very pangs of death.

We need not care how ſhort our paſſage out of this life is, ſo it be ſafe: never any traveller complained, that he came too ſoon to his journey's end.

The time is near, when the great and the rich muſt leave his land and his well-built houſe; and of all the trees of his orchards and woods, nothing ſhall attend him to his grave, but oak for his coffin, and cypreſs for his funeral.

Our

Our decays are as much the work of Nature, as the firſt principles of our being. We die as faſt as we live. Every moment ſubtracts from our duration on earth, as much as it adds to it.

A little while is enough to view the world in: Nature treads in a circle, and has much the ſame face through the whole courſe of eternity: live well and make virtue thy guide; and then let Death come ſooner or later, it matters not.

When *Socrates* was told by a friend, that the judges had ſentenced him to death: *And hath not nature*, ſaid he, *paſſed the ſame ſentence upon them?*

Death-bed charities (ſays Dr. *Sherlock)* are too like a death-bed repentance: men ſeem to give their eſtates to God and the poor, juſt as they part from their ſins, when they can keep them no longer.

The ſelf-murderer ends his days in an act of abominable iniquity which he can never repent of.

Car-

Cardinal *Wolſey*, one of the greateſt miniſters of ſtate that ever was, poured forth his ſoul in theſe ſad words: *Had I been as diligent to ſerve my God, as I have been to pleaſe my King, he would not have forſaken me now in my grey hairs.*

Cardinal *Mazarine*, having made *religion* wholly ſubſervient to the *ſecular intereſt*, diſcourſing one day with a *Sorbon Doctor*, concerning the immortality of the ſoul, and a man's eternal ſtate, ſaid weeping, *O my poor ſoul, whither wilt thou go?* And afterwards ſeeing the Queen-mother, ſaid to her, *Madam, your favours undid me; and, were I to live my time again, I would be a* Capuchin, *rather than a* Courtier.

Sir *Philip Sidney* left this his laſt farewell among his acquaintance: *Govern your will and affections by the will and word of your Creator: in me behold the end of this world, and all its vanities.*

It is ſaid, when the Prince of the Latin Poets was aſked by his friend, why he ſtudied ſo much accuracy in the

the plan of his poem, the propriety of his characters, and the purity of his diction; he replied, In æternum pingo, *I am writing for eternity*. What more weighty conſideration, to juſtify and inforce the utmoſt vigilance and circumſpection of life, than this: In æternum vivo, *I am living for eternity!*

Xerxes, King of *Perſia*, on review of his numerous army, in which were eleven hundred thouſand men, conſidering that within an hundred years ſo many brave captains and ſoldiers muſt be rotting in their graves, was moved with compaſſion, and wept.

Cato the ſenator being aſked a queſtion concerning death, ſaid, ſhould God grant me ſuch a boon, as to become young again, I ſhould ſeriouſly refuſe it, neither yet doth it trouble me to have lived, becauſe I lived well; nor do I fear to die, being to leave not my houſe by it, but my inn.

Short Miſcellaneous Sentences,

Alphabetically Digeſted;

Which may be eaſily retained in the Memories of Youth.

A Great man will not trample upon a worm, nor ſneak to an Emperor.

A clear conſcience is a ſure card.

A divided family can no more ſtand, than a divided commonwealth.

A fault once denied, is twice committed.

A fool loſeth his eſtate, before he finds his folly.

A friend in need is a friend indeed.

A gallant man rather deſpiſes death than hates life.

A good man can never be miſerable, nor a wicked man happy.

A good name is rather to be choſen than great riches.

A goſſip ſpeaks ill of all, and all of her.

A covetous man is a dog in a wheel, that roaſteth meat for others.

A fool's bolt is ſoon ſhot.

A guilty conſcience never thinketh itſelf ſafe.

A hog that's bemir'd, endeavours to bemire others.

A jealous head is ſoon broken.

A jeſt driven too far, brings home hate or ſcorn.

A joke never gains over an enemy, but often loſeth a friend.

A little wealth will ſuffice us to live well, and leſs to die happily.

A little wrong done to another, is a great wrong done to ourſelves.

A lye has no leg, but a ſcandal has wings.

A man may love his houſe, and yet not ride on the ridge.

A man muſt aſk his wife's leave to thrive.

A man's folly ought to be his greateſt ſecret.

A man that breaks his word, bids others be falſe to him.

A man that keeps riches, and enjoys them not, is like an aſs that carries gold and eats thiſtles.

A man had better be poiſoned in his blood, than in his principles.

A rod for a wiſe man, and a rod for a fool.

A proud look makes foul work in a fine face.

A penny ſaved is a penny got.

A quiet conſcience ſleeps in thunder.

A ſoft anſwer turneth away wrath, but grievous words ſtir up anger.

A ſpur in the head, is worth two in the heels.

A tale twice told, is cabbage twice ſod.

A willing mind makes a light foot.

A wiſe man begins in the end; a fool ends in the beginning.

A wiſe man's thoughts walk within him, but a fool's without him.

A wife and good man is never leſs alone than when alone.

A wiſe man makes all his paſſions ſubſervient to his reaſon.

A young man negligent, an old man neceſſitous.

All covet, all loſe.

All fools are not knaves; but all knaves are fools.

All lay load on the willing horſe.

All ill workmen quarrel with their tools.

All that's ſaid in the parlour, ſhould not be heard in the hall.

An Atheiſt has got one point beyond the Devils; for *they believe and tremble*.

An hypocrite pays tribute to God, only that he may impoſe upon men.

An intemperate patient makes a cruel doctor.

An idle perſon is the Devil's playfellow.

An obedient wife commands her huſband.

As good do nothing, as to no purpoſe.

As

As a wiſe child maketh an happy father, ſo a wiſe father maketh an happy child.

As you are never ſure of an hour, never ſquander away a minute.

Adverſity flattereth no man.

Aſk thy purſe what thou ſhouldſt buy.

At the gate which ſuſpicion enters, love goes out.

As lazy as *Ludlam*'s dog, that leaned his head againſt the wall to bark.

A prudent woman is in the ſame claſs of honour as a wiſe man.

A liar is a hector towards God, and a coward towards men.

A ſpare and ſimple diet contribute to the prolongation of life.

A ſolitary life has no charms for an ambitious mind.

All virtues are in agreement: all vices are at variance.

Avarice is always poor, but poor by her own fault.

Angry men ſeldom want woe.

Anger begins with folly, and ends with repentance. *Pythag.*

A good life doth not ſilence calumny, but it certainly diſarms it.

A man that hath no virtue in himſelf, envieth it in others.

A man's ſtrongeſt paſſion, is generally his weaker ſide.

A wiſe man endeavours to ſhine in himſelf, a fool to outſhine others.

A faithful friend is the medicine of life, and his excellency is invaluable.

A gentle reply to ſcurrilous language is the moſt ſevere revenge.

A great fortune is a great ſlavery, and thrones are but uneaſy ſeats.

Backbiting oftener proceeds from pride than malice.

Bachelors wives, and maids children are well taught.

Be a friend to thyſelf, and others will be ſo too.

Be frugal of your time, but not at the expence of your health.

Be lively but not light, ſolid but not ſad.

Be in peace with many, nevertheleſs have but one counſellor of a thouſand.

Be not as a lion in thy houſe, nor frantic among thy ſervants.

Be prudent, but not crafty.

Better is a portion *in* a wife, than *with* a wife.

Better come at the latter end of a feaſt, than the beginning of a fray.

Better cry phy ſalt, than phy ſtink.

Better do it, than wiſh it done.

Better have an old man to humour, than a young rake to break your heart.

Beware of a reconciled enemy, and an untried friend.

Borrow not too much upon time to come.

Borrowed garments never ſit well.

Bought wit is beſt, but may coſt too much.

Breaking your faith may gain you riches, but never gets you glory.

Bring your line to the wall, not the wall to the line.

Buyers want an hundred eyes, ſellers none.

By others faults, wiſe men correct their own.

Care will kill a cat, yet there is no living without it.

Caſt no dirt into the well, that hath given you water.

Caſt not the helve after the hatchet.

Charity and pride have different aims, yet both feed the poor.

Children have wide ears, and long tongues.

Cleanlineſs is both decent and advantageous.

Cloſe thine ear againſt thoſe that open their mouths againſt others.

Conduct, reſolution and courage perform great things.

Confine your tongue, or elſe it will confine you.

Covetous and envious men are never at reſt.

Covetouſneſs never judges any thing unlawful.

Craft muſt have cloaths, but truth loves to go naked.

Death hath nothing terrible in it, but what life hath made ſo.

Death is the wiſh of ſome, the relief of many, and the end of all.

Debt is the worſt poverty.

Decency and decorum are not pride.

Delight in, and frequent the company of good men.

Diſcreet wives have ſometimes neither eyes nor ears.

Do good with what thou haſt, or it will do thee *no* good.

Do in the hole as thou would'ſt do in the hall.

Do nothing to-day that you will repent of to-morrow.

Dover court; all ſpeakers, and no hearers.

Eaten bread is forgotten.

Error is always in haſte.

Every body's buſineſs is nobody's buſineſs.

Every fool can find faults, that a great many wiſe men can't remedy.

Every

Every heart hath its own ach.

Every *May be* hath a *May not be.*

Every moment of time is a monument of mercy.

Every one as they like, as the woman ſaid, when ſhe kiſſed her cow.

Every one can tame a ſhrew, but he that has her.

Every one's faults are not written in their foreheads.

Examples do not authoriſe a fault. Vice muſt never plead preſcription.

Experience is the beſt adviſer, but it is better to learn by others than our own.

Face to face, the truth comes out.

Fair and ſoftly goes far in a day.

Faith is the foundation of juſtice, and juſtice the ſtay of a ſtate.

Fancy ſurpaſſes beauty.

Fame is as difficult to be preſerved, as it was at firſt to be acquired.

Fear may keep a man out of danger, but courage only can ſupport him in it.

Feather by feather, the gooſe is pluck'd.

Few envy the merit of others that have any of their own.

Few hearts that are not double, few tongues that are not cloven.

Few things are impoſſible to induſtry and ſkill.

Fiſh and gueſts ſmell at three days old.

Folly, as well as wiſdom, is juſtified by its children.

Fools may ſometimes give wiſe men counſel.

Fore-caſt is better than work-hard.

Forget your own good deeds, but not another's.

From fame to infamy is a beaten road.

Gain got by a lye, will burn one's fingers.

Gall'd horſes can't endure the comb.

Gaming, like a quickſand, ſwallows up a man in a moment.

Getting is a chance, but keeping a virtue.

Give

Give a dog an ill name, and his work is done.

Give things the right colour, not varniſhing them over with a falſe gloſs.

God giveth his wrath by weight, but his mercy without meaſure.

Good counſel makes a proud man and a fool angry.

Good jeſts bite like lambs, not like dogs.

Good men are happy both in life and death; the wicked in neither.

Good nature is a great misfortune, if it want prudence.

Good offices are the cement of ſociety.

Good works will never ſave you; but you can never be ſaved without them.

Goſſiping and lying go together.

Gratitude preſerves old friendſhip, and procures new.

Haſte trips up its own heels.

Have not thy cloak to make when it begins to rain.

He

He declares himſelf guilty, who juſtifies himſelf before accuſation.

He dwells far from neighbours, who is fain to praiſe himſelf.

He hath a good judgment, that relieth not wholly on his own.

He hath riches ſufficient, who hath enough to be charitable.

He is unworthy to live, who lives only for himſelf.

He is truly wiſe, who can endure evil, and enjoy good.

He that always makes God's will his, is never croſſed.

He that always complains, is never pitied.

He that blows in the duſt, fills his own eyes.

He that finds a thing, ſteals it, if he endeavours not to reſtore it.

He that has no ſhame, has no conſcience.

He that liſtens after what people ſay of him, ſhall never have peace.

He that makes himſelf an aſs, muſt not take it ill, if men ride him.

He that's cheated twice by the ſame man, is an accomplice with the cheater.

He that hinders not a miſchief when it is in his power, is guilty of it.

He that walks only by the light of nature, walks in darkneſs.

He that is little in his own eyes, will not be troubled to be thought ſo in others.

He that doth not know that he is weak, is but weak in knowledge.

He that is ſlothful in his work, is brother to him that is a great waſter.

He that ſcoffs at the crooked, had need go very upright himſelf.

He that has revenge in his power, and does not uſe it, is the greater man.

He that too much refines his delicacy, will always endanger his quiet.

He that knows not whither to go, is in no haſte to move.

He that ſubdues his *carnal* luſts, may keep himſelf untainted by any other.

He that knows what belongs to his ſalvation, has learned what is ſufficient.

He that goes to court to find a friend, will often come away without one.

He that will ſell his fame, will alſo ſell the public intereſt.

He will not want time for his duty, that does not want a heart for it.

He who greaſes his wheels, helps his oxen

He who makes an idol of his intereſt, will make a martyr of his integrity.

Hearts may agree, tho' heads differ.

He's an ill boy, that goes like a top; no longer than 'tis whipt.

Honeſty is more commended than practiſed.

Honeſty is the beſt policy.

Hypocritical piety is double iniquity.

Idle people take the moſt pains.

I envy the happineſs of none, becauſe I am contented with my own.

If *favour* places a man above his equals, his *fall* places him below them.

If it ſhould rain porridge, he'd want a diſh.

If nobody takes notice of our faults, we eaſily forget them ourſelves.

If

If thou faint in the day of adverſity, thy ſtrength is ſmall.

If you can ſay no good, ſay no ill of your neighbour.

If you can live free from want, care for no more; for the reſt is but vanity.

If you don't open the door to the Devil, he goes away.

If you marry in haſte, you may repent at leiſure.

If you would be little in temptation, be much in prayer.

If you would know the value of a ducat, try to borrow one.

Ignorance is never the mother of true devotion.

Ill-will never ſpeaks well, nor doth well.

Injury muſt never provoke a good man to do wrong.

Inſtructive ridicule often does more than reprehenſion.

Impudence is the conſtant companion of that monſter ingratitude.

It is a common plea of wickedneſs to call temptation deſtiny.

It is as difficult to preſerve fame as it was at firſt to acquire it.

It is better to reconcile an enemy, than to conquer him.

It is common, ſays *Tacitus*, to eſteem moſt what is moſt unknown.

It is ſafer to be humble with one talent, than to be proud with ten.

It is wiſe, not to ſeek a ſecret; and honeſt, not to reveal it.

It is wrong to wiſh for death, and worſe to have occaſion to fear it.

It were baſe firſt to raiſe a confidence, and then deceive it.

It were no virtue to bear calamities, if we did not feel them.

Juſt praiſe is only a debt, but flattery is a preſent.

Keep your ſhop, and your ſhop will keep you.

Knowledge is the treaſure, but judgment the treaſurer, of a wiſe man.

Late ere I love, ſaid *Auguſtus*, as long ere I leave.

Learn both how to receive, and to refuſe a favour.

Learning is preferable to riches, and virtue to both.

Let reaſon go before every enterprize, and counſel before every action.

Liberality and thankfulneſs are the bonds of concord.

Liberality is not giving largely, but giving wiſely.

Lidford law; firſt hang and draw, then hear the cauſe.

Life is half ſpent, before we know what it is.

Light come, light go.

Liſteners hear no good of themſelves.

Little ſaid, is ſoon amended.

Live, and let live.

Look not a given horſe in the mouth.

Love thy friend with all his faults, none are without imperfections.

Lying lips are an abomination to the Lord.

Maids want nothing but huſbands, and then they want every thing.

Make choice of your wife by the ears, not by the eyes.

Make no enemies; he is insignificant indeed, that can do thee no harm.

Make other men's shipwrecks thy sea-marks.

Manners make a man, quoth *William* of *Wickham*.

Many come to bring their clothes to church, rather than themselves.

Marriage has many pains, but celibacy has no pleasures.

Marriage leapeth up upon the saddle, and soon after repentance upon the crupper.

Masters should be sometimes blind, and sometimes deaf.

Measure not others corn by your own bushel.

Men can better suffer to be denied, than to be deceived.

Men may blush to hear what they were not ashamed to act.

Men take less care of their conscience than their reputation.

Moderation is commonly firm; and firmneſs is commonly ſucceſsful.

More credit may be thrown down in a moment, than can be built in an age.

More die by food than famine.

Moſt men employ their firſt years, ſo as to make their laſt miſerable.

Much money, much care.

Much religion, but no goodneſs.

Neither believe raſhly, nor reject obſtinately.

Neither look out far for troubles, nor be entirely unprovided for them.

Never accuſe others to excuſe thyſelf.

Never carry a ſword in your tongue to wound the reputation of any man.

Never do that in proſperity, whereof you may repent in adverſity.

Never marry without love, nor love without reaſon.

Never think of raiſing your reputation by detraction.

Never wade in unknown waters.

Never wiſh a thing done, but do it.

Next my friend, I love my enemies, for from them I firſt hear of my faults.

Nobody can ſtand in awe of himſelf too much.

No croſs, no crown.

No man is wiſe, or ſafe, but he that is honeſt.

No people can be great who have ceaſed to be virtuous.

None can pray well, but he that lives well.

None knows the weight of another's burthen.

Nothing is eaſier than to deceive one's ſelf.

None ſo deaf, as he that will not hear.

Nothing will ever be attempted if all poſſible objections muſt be firſt overcome.

Obedience is better than many oblations.

Of all virtuous works, the hardeſt is to be humble.

One bird in the hand is worth two in the buſh.

One eye of the maſter's ſees more than ten of the man's.

One good head is better than a great many hands.

One often repents of ſaying too much, but ſeldom of ſaying too little.

One ſcab'd ſheep infects a whole flock.

Once well done is twice done.

Only good and wiſe men can be friends; others are but companions.

Omiſſion of good, is a commiſſion of evil.

Our own opinion is never wrong.

Our remembering an injury often, does us more hurt than receiving it.

Our virtues would be proud, if our vices whip'd them not.

Pardon all where there's either ſign of repentance or hope of amendment.

Plain dealing is a jewel; but they that wear it are out of faſhion.

Point not at other's ſpots with a foul finger.

Pon-

Ponder the path of thy feet: look well to thy goings.

Prepare for ſickneſs in health, and for old age in youth.

Pride goeth before deſtruction, and a haughty ſpirit before a fall.

Pride increaſeth our enemies, but putteth our friends to flight.

Pride joined with many virtues, choaks them all.

Princes may beſtow preferments, but they cannot make men truly honorable.

Prodigality is ever attended by injuſtice and folly.

Promiſe little and do much.

Proſperity is no juſt ſcale, adverſity is the only balance to weigh friends.

Poſitive men err moſt of any.

Poverty wants ſome, luxury many; avarice all things. *Cowley.*

Prudence is not ſatisfied with *may-be's.*

Quarrelling dogs come halting home.

Quick at meat, quick at work.

Raſh oaths, whether kept or broken, frequently produce guilt.

Religion is the beſt *armour* in the world, but the worſt *cloak*.

Remember always your end, and how that loſt time never returns.

Repentance is the whip for fools.

Reputation ſerves to virtue, as light does to a picture.

Rolling ſtones gather no moſs.

Roughneſs may turn one's humour, but flattery one's ſtomach.

Sail, quoth the King; hold, ſaith the wind.

Scorn affronts; let dogs bark, and aſſes kick.

Search others for their virtues, thyſelf for thy vices.

Sell not the bear's ſkin, before you have caught him.

Sell not virtue to purchaſe wealth.

Shame, above any other paſſion, propagates itſelf.

Silence is the wiſdom of a fool, ſpeech of a wiſe man.

Sins and debts are always more than we think them to be.

Sloth is commonly the mother of poverty.

Solid love, whoſe root is virtue, can no more die, than virtue itſelf.

Some people *write*, and others *talk themſelves* out of their reputation.

Sorrow is good for nothing but ſin.

Sow good works, and thou ſhalt reap gladneſs.

Spare when you are young, and ſpend when you are old.

Speak of thyſelf ſeldom, and always with great caution and modeſty.

Spend the day well, and thou wilt rejoice at night.

Stand in awe of thine own conſcience.

Storms in the conſcience will always lodge clouds in the countenance.

Stubbornneſs and obſtinacy are the effects of a ſhallow underſtanding.

Study men as well as books.

Such

Such as do nothing are always in the way of miſchief.

Superſtition renders a man a fool, and ſcepticiſm makes him mad.

Tell money after your own father.

Tell not thy ſecrets to thy ſervant, leſt he become thy maſter.

That anger is not warrantable, that has ſeen two ſuns.

That is done ſoon enough, which is done well enough.

That ſeldom remains a ſecret which is made known to three.

That which we make an idol of, will be a croſs, if not a curſe.

The beſt way of revenge, is not to imitate the injury.

The early bird catches the worm.

The glutton and drunkard ſhall come to poverty.

The great art of life is to play for much and ſtake little.

The greateſt advantages without virtue are real loſſes.

The

The greateſt misfortune of all is not to be able to bear misfortune.

The joking of wits, like the play of puppies, often ends in ſnarling.

The life of a ſolitary man will be certainly miſerable, but not certainly devout.

The loſs of reaſon is leſs deplorable than the total depravation of it.

The man who feels himſelf ignorant, ſhould at leaſt be modeſt.

The maſter's eye makes the horſe fat.

The memory of the juſt is bleſſed, but the name of the wicked ſhall rot.

The more ſervants a man keeps, the more ſpies he has upon his actions.

The more true merit a man has, the more does he applaud it in others.

The moſt provident have commonly more to ſpare than men of great fortunes.

The only way to be amiable, is to be affable.

The poor man's penny unjuſtly detain'd, is a coal of fire in a rich man's purſe.

The

The prodigal robs his heir, the miſer robs himſelf.

The receiver is as bad as the thief.

The ſum of chriſtian morality is, *Give and forgive*; *bear and forbear*.

The uſual fortune of complaint, is to excite contempt more than pity.

There is not a more ridiculous animal, than an atheiſt, in his retirement.

They are always impaired by affliction, who are thereby not improved.

They that avoid not ſmall faults, by little and little fall into greater.

Thine own friend and thy father's friend forſake not.

Think before you ſpeak, and conſider before you promiſe.

Think not to reap in ſeed's-time, or ſow in harveſt.

Thoſe beſt can bear reproof, who merit praiſe.

Time, like money, may be loſt by unſeaſonable avarice.

'Tis virtue only that repels fear, and fear only that makes life troubleſome.

To

To be proud of learning is the greateſt ignorance.

To humble a proud man, you muſt take no notice of him.

To err, is human; to forgive, divine. *Pope.*

To live is a gift; to die is a debt. This is only a prelude to eternity.

To live, nature affordeth; to live content, wiſdom teacheth.

To mourn without meaſure, is folly; not to mourn at all, inſenſibility.

To own yourſelf in an error, is to ſhew that you are wiſer than you was.

True greatneſs of life is to be maſter of ourſelves.

Truth and honeſty have no need of loud proteſtations.

Vain-glory bloſſoms, but never bears.

Value thy conſcience more than thy gold.

Uſe temporal things, but deſire eternal.

Uſe the means, and truſt to God for the bleſſing.

When ill reports are ſpread of you, live ſo as that nobody may believe them.

Where there is yet ſhame, there may in time be virtue.

When thy neighbour's houſe is on fire, beware of thine own.

Where too many irons are in the fire, ſome of them will either cool or burn.

Where pride and preſumption go before, ſhame and loſs follow after.

Where-ever the ſpeech is corrupted, ſo is the mind.

Wind puffs up empty bladders; opinion, fools.

Wiſdom and virtue make the poor rich, and the rich honorable.

Without friends the world is but a wilderneſs.

Without frugality none can be rich, and with it very few will be poor.

Worldly joy ends in ſorrow; godly ſorrow ends in joy.

THE END.

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